THE PALESTINE EXPLORATION FUND

NOTES AND NEWS.

WE are happy to announce that Herr Schumacher has been instructed to proceed to Sidon there to confer with Hamdi Bey, Director of the Imperial Museum of Constantinople, for the safe removal of the sarcophagi recently found near Sidon, of which a preliminary account was given in the April *Quarterly Statement*. It is hoped that this Society will receive copies of his measurements, drawings, and photographs, with a full description of the tombs and sarcophagi in time for the October *Quarterly Statement*.

The Annual Meeting of the General Committee was held on Tuesday, June 14th. The full Report of the meeting will be published in the October *Quarterly Statement*. The Executive Committee duly resigned their office and were re-elected. Their Report for the year was received and adopted. A few additions were made to the General Committee. The first work of the Executive for the year 1887–88 will be to make certain changes in the management of the office.

It is not desirable, however, to withhold one recommendation made at this meeting by the Executive Committee. It is to the effect that the *Quarterly Statement*, which is the most important means of keeping up the interest in our work, shall be made, if possible, more interesting, and shall contain as much as can be afforded of the results of the Society. With this view, it has been ordered that Herr Schumacher's "Jaulan," translated from the Zeitschrift of the German Society, and his Ajlûn Memoirs, shall both be published in the *Quarterly Statement*, and in type and size of page which shall enable the subscribers to detach and bind them up in separate volumes. These Memoirs are illustrated by hundreds of drawings and plans. The publication will begin in October.

Captain Conder's promised work on the reading of the Hittite inscriptions has now appeared. There has ensued a great deal of controversy, as might have been expected. Captain Conder defends his position in the new edition, and has a note upon his aggressors in this number of the *Quarterly Statement*. Of course, it is well understood that, while the Committee are naturally anxious that their officer and chief surveyor for so many years, to whom the Society owes so much, should have every opportunity of gaining publicity for his

views, they express no opinion by opening their pages to his advocacy any more than they accept the views of any other writer in their pages.

Many readers of the *Quarterly Statement* have asked why the long series of translations from the Hebrew are continued in the Journal. Dr. Chaplin has kindly furnished a reply to this question, which will show the great value of these papers, and their bearing upon the problems which concern the supporters of this Society.

The "Memoirs of Twenty-One Years' Work" is now in its third thousand. Subscribers *are earnestly requested to use this book as a means of showing what the work has been, and what remains to be done.* Copies are given to every subscriber who wishes to have one, and additional copies can be procured at a great reduction in the price, *by subscribers only*, by writing to the central office.

The Palestine Pilgrims' Text Society are issuing for the current year the following works—

1. The Bordeaux Pilgrim (ready).
2. Arculfus de Locis Sanctis (in the autumn).
3. La Citez de Jerusalem (in the autumn).
4. The Travels of the Russian Abbot Daniel (ready in July).

The works already issued are—

1. Antoninus Martyr.
2. Sancta Paula.
3. Procopius.
4. El Mukaddasi.
5. The Bordeaux Pilgrim.

The subscription is one guinea. New members can have copies of works published in previous years at a reduced rate. Members are requested to forward their subscriptions to the Hon. Secretary without being reminded.

Will all the subscribers to the Palestine Fund remember—(1) that it helps the Committee very much if subscriptions are paid early in the year? (2) Next, that it saves a great deal of trouble if they are paid to Coutts & Co. direct by a Banker's order? and (3) That whenever they are due it saves a great deal of labour if they are paid without waiting for a reminder? The clerical staff of the Society is small, and it is greatly desired not to increase the management expenses, and not to overburden the work of the office.

The following books are now published uniform in size and appearance:—Conder's "Tent Work"; Conder's "Heth and Moab"; Schumacher's "Across the Jordan"; "The Memoirs of Twenty-One Years' Work"; Conder's "Syrian Stone Lore." Subscribers can have the whole set, together with Hull's "Mount Seir," for 25*s.* carriage free.

The long-promised List of Old Testament Names is nearly ready. Mr. Armstrong has also prepared a new list of photographs arranged alphabetically according to those Bible names which are illustrated by photographs. This list is now ready. Those who wish for a copy of either may send in their names.

Mr. G. E. Stewardson, Assistant-Secretary of the British Association, has completed the great Index for the "Survey of Western Palestine." It is hoped to get this ready very shortly. A circular on the subject will be sent to every one who possesses the great work of the Society.

The income of the Society, from March 30th to June 14th, 1887, inclusive, was—from subscriptions and donations, £150 18*s.* 11*d.*; from all sources, £620 15*s.* 7*d.* The expenditure during the same period was £731 5*s.* 11*d.*, viz.: on Exploration, £100 0*s.* 0*d.*; on Publications, £464 2*s.* 1*d.*; on Office, £117 3*s.* 0*d.*; and on Reduction of Debt, £50. On June 14th the balance in the Banks was £227 18*s.* 7*d.*

Subscribers who do not receive the *Quarterly Statement* regularly, are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

The only authorised lecturers for the Society are—

(1) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects:—

The Survey of Western Palestine, as illustrating Bible History.
Palestine East of the Jordan.
The Jerusalem Excavations.
A Restoration of Ancient Jerusalem. Illustrated by original photographs shown as "dissolving views."

(2) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows:—

The Survey of Western Palestine.
Jerusalem.
The Hittites.
The Moabite Stone and other monuments.

(3) The Rev. James Neil, formerly Incumbent of Christ Church, Jerusalem.

(4) Mr. George St. Clair, F.G.S., has returned from his Eastern tour, and is prepared to give Lectures for the Society in a parts of Great Britain. His subjects for the autumn will be—

(1) *The Buried City of Jerusalem*, and General Exploration of the Holy Land. Numerous diagrams.
(2) *Buried Cities of the East.* Numerous diagrams.
(3) *Sight-seeing in Palestine.* Lantern views, where local help can be obtained.

Address: G. St. Clair, Bristol Road, Birmingham; or at the Office of the Fund.

TRANSLATIONS OF THE MIDDOTH, &c.

The translations of Hebrew descriptions of the Temple, which have been printed in the *Quarterly Statements*, were commenced some years ago with the object of clearing up, if possible, some obscurities in the then existing translations of the treatise "Middoth." The task did not prove a difficult one, and whilst I was engaged in it the idea occurred to me that it might be both interesting and useful to put into English all that the Jewish authorities have handed down upon the subject. This rather formidable undertaking for one leading a busy and anxious life, and shut off from many helps and sources of information, became the solace and amusement of my spare half hours, and as the labour progressed I soon began to perceive how extremely valuable these Hebrew traditions are in the endeavour to form a just estimate of the plan and structure of the second Temple. My attention was first turned to the "Beth Habbechereh" of Maimonides, which is a digest of Jewish teaching, as to the construction of the "Chosen House." From its skilful arrangement and lucidity of statement this work is every way worthy of its distinguished author, and one important advantage which I derived from the study of it was that it made me acquainted not only with the several Mishnas in which various parts of the Temple are described, but also with many scattered passages referring to the subject in the Gamara of both the Babylon and Jerusalem Talmuds, in Sifrè, Mechilta, the Toseftas, and other Jewish writings. In every instance I have myself verified his quotations from these sources, and indicated them in the notes appended to the translation.

The comment of Rabbi Obadiah of Bartenora on the Mishnas is highly esteemed for its brevity and perspicuity, and being merely explanatory, seemed to me of great value for my purpose of enabling the English reader to understand the text, especially some passages the conciseness of which gives rise to obscurity, and I have therefore translated it.

It had been my desire to append to these translations, if they were ever printed, a short description of the Temple drawn exclusively from Hebrew sources, and I had already commenced this task when ill health—and other pressing occupations—which took me away from my books, caused me to abandon it. This is not much to be regretted, because every reader interested in the subject may readily construct for himself an almost complete model of the Herodian Temple by keeping strictly to the descriptions of the Rabbis, and avoiding that stumbling-block of so many investigators, the desire to reconcile the account of Josephus with that of the Talmudic doctors. The historian, who probably never had a very intimate knowledge of the inner Temple, wrote at a distance from the spot, after the building was destroyed, and without those aids which

enabled the Rabbis, who fought out, as it were, in their discussions every handbreadth of measurement and every detail of structure, to furnish an accurate account of almost every part of the holy and beloved house, around which so many hallowed memories clung.

The neglect with which these carefully-guarded traditions have been treated is one of the curiosities of literature. Even after scholars like Lightfoot had spent years in arranging and commenting on them, they were still regarded as of little worth. In endeavouring to estimate their real value, a careful distinction must be made between the statements of the Mishnas and those of the Gamara, the latter being for the most part rather opinions than reliable traditions, except in so far as they are a repetition of passages from the Mishnas themselves. The commentaries of the later Rabbis have still less authority, and however valuable as aids to a true understanding of the ancient records, must not be received as anything more than the personal views of the writers. It is certain that Maimonides himself misunderstood the account of the Temple steps; Rashi also has shown that he could stumble; and the only sure guide to a proper understanding of the Temple, as it stood in the time of our Lord, is the text of the Mishnas carefully studied and interpreted without bias from preconceived opinions.

Two points which have been often in dispute may be considered as settled if the authority of these ancient writings is recognised. One is that the rock under the existing Dome of the Rock marks the site of the Holy of Holies, and the other that the roof of the Temple was flat and constructed in a manner exactly similar to those of many houses at Damascus at the present day.

THOMAS CHAPLIN, M.D.

18, *Anerley Park, S.E.*,
April 28th, 1887.

THE HITTITES.

THE criticism of "Altaic Hieroglyphs" is very encouraging. So much has met with approval that there is every chance of more progress being made in time.

1st. It is admitted that the language of the texts is agglutinative. Professor Sayce approves the idea of "packets," but I cannot find this idea in previous writings. It will perhaps be admitted that it is therefore wrong to look for the verb at the beginning of inscriptions.

2nd. There is a disposition to think that the language is Altaic. I have ventured to hold this view for three years. The comparison with

Georgian has as yet led to no result, Georgian being an inflexional language not agglutinative.

3rd. Only one Cypriote comparison is challenged out of thirty, viz.: *Zu*. It is by no means certain that this should be read *Nos* as *Nos* has another shape. The emblem in question is not controlled by a bilingual. I am reproached with a sudden conversion to the Cypriote, but the reason for my previous scepticism was that I thought five out of the eight comparisons previously put forward doubtful, whereas I have now found thirty comparisons which I think are more closely similar.

4th. Nothing has been said as yet against the cuneiform comparison; and indeed as the idea is not new it is only in detail that this is likely to be criticised.

5th. The distinction which I have drawn between the roots and the grammatical forms is approved by Professor Sayce.

These admissions seem to show that there is no initial fallacy of method in my decipherment.

The arguments brought against me are equally satisfactory to me, because I think they show how weak the opposition case must be considered, so far as general principles are concerned.

1st. As regards an Egyptian comparison, I have, I hope, strengthened my position by aid of the discoveries of Professor de Lacouperie, and by Dr. Isaac Taylor's discovery of Finnic words in Egyptian. All that I have had to reconsider is the phonetic question, and in cases where the Egyptian word is Finnic the phonetic value also may be sustained. The Egyptian comparison is most valuable ideographically, and will I believe be much used in the future.

2nd. Exception is taken to the *subject* of texts. This also is I think an objection which may be met. If "pious addresses to the deity" are unknown "before the Muhammedan period," what becomes of the Bible? I have shown that my readings recall in subject certain known Akkadian texts, but as the necessary books are not generally available I here give one text for comparison. It may be noted that the magical chapters of the ancient Egyptian Ritual are of a somewhat similar character and were inscribed on sarcophagi.

"Talisman, talisman limit not to be passed, limit which the gods may not pass . . . whether it be an evil utug, an evil alal, an evil gigim, an evil god, an evil maskim, a fantom, a spectre, a vampire, an incubus, a succuba, an imp or the evil plague, the grievous fever, the evil sickness, which raises its head against the good waters of Ea, may the barrier of Ea stay it . . . may the pillar and the capital stay its way . . . like water may it make them run, like leaves may it make them tremble, like fat may it roast them, &c." (W. A. I, iv, 16 I, Magie p. 44.) This magic text is too long to give entire, and it is only one out of a large number.

As the texts under consideration are accompanied by winged figures and others recognised as figures of deities; as such talismans are of general occurrence among early Altaic tribes; and as the so called *historical*

renderings are simply "Says A. the son of B. the king of C.," followed by the said hypothetical person *saying nothing*, I submit that my suggestions are not of necessity anachronisms, but contain a possible explanation.

3rd. Exception is taken to the words *Ma* and *Ku* which I assign to characters on the bilingual. This also may yet be sustained. *Ma* is acknowledged by Lenormant, Delitszch, Taylor, and others, to have been an Akkadian word for country, and it is the common and ancient word for country in all Finnic dialects.[1] *Ku* is said by Fox Talbot to have been an Akkadian word for king; Lenormant gives it as a Proto-Medic word, and words clearly connected therewith are found in many Altaic dialects. It will be admitted by all cuneiform scholars that it is as yet quite impossible to dogmatise about the monosyllabic emblems used in Akkadian. They are known to have been polyphones, that is to say that being originally pictures the reader might apply to them more than one word, just as on seeing a king's head on a coin we might call it king or monarch or sovereign or head or face. That the emblem used for king had the sound *Ku* is beyond dispute. The question is how did the emblem get this sound?

4th. It is urged that we have so many Altaic dialects to consider.[2] This is perfectly true, but that Proto-Medic and Akkadian, Sumerian, Cassite and Susian, are Altaic languages of one class cannot be denied; their affinity to Turkic and Finnic dialects is admitted by all. Of course in our own time the dialects have diverged and increased in number, and even in the time of Darius the known dialects of western Asia had diverged. Nevertheless a large vocabulary is common to Finnish, Etruscan, Akkadian, Proto-Medic, and even to Susian and Cassite. We are dealing with a period 2,000 to 4,000 B.C.; had I made use of modern Turkish or modern Tamil I might well have been reproved; but I have made use of the *most ancient* known Altaic dialects and of the dialects spoken in countries *nearest* to those where the Hittites dwelt.

It is impossible to my mind that the words Tar, Sar, Lar, Nazi, Senna, Ku, Tas, Kha, and Essebu should occur in names of Hittite kings, and represent the words for king and prince in Akkadian and in Etruscan, if there was no linguistic connection, and the fact that the words in the geographical texts are also similar to geographical sounds in Akkadian

[1] Finnic, *Ma;* Etruscan, *Ma;* Akkadian, *Ma.* Ma = country. *See* Sayce, "Assyrian Grammar," No. 291, p. 25; No. 399, p. 34. Also in T.B.A., IV, p. 305, &c., &c. Chossat, p. 129, quotes Delitszch.

[2] Prof. Sayce himself, speaking of the dialects of Elam and Media, has said of Akkadian, that it "may be called the Sanskrit of the Turanian family," and of the Elamite he says that it belongs "both grammatically and lexically to the Finnic division of the Ugrian group," while Akkadian he compares with Wogul—a Finnic dialect. (T.B.A., IV, pp. 466, 468). These statements, in which he was preceded by Lenormant, may be set against the known differences between Proto-Medic and Akkadian.

(though better scholars may modify many of my renderings) is also a very strong argument.

I now desire to state the points which seem safe.

1. That the Hittites were an Ugro-Altaic people whose language was nearest to those of the Finnic group.

2. That their language was agglutinative.

3. That "packets" occur on the texts.

4. That the ideographic values are the same in some cases as in Egyptian.

5. That certain comparisons are possible with the earliest known cuneiform.

6. That the inscriptions are possibly Talismans in several cases if not in all.

What is now needful is the verification of the roots by careful comparative study, which will require some time and labour to accomplish. To this I hope to devote spare time in the future.

C. R. Conder.

HITTITES AND ETRUSCANS.

The work which Dr. Isaac Taylor published in 1874, called "Etruscan Researches," was the foundation of a true knowledge of Etruscan language. He found that, like the Akkadian—which has been called the Sanskrit of the Turanian languages—Etruscan was an Ugro-Altaic language, closely akin to the Finnic dialects. It is therefore clear that it will assist us in studying what is popularly called Hittite. The Etruscans were akin to the Pelasgi, the Lydians, Lycians and Carians, and the syllabaries of Lycia and Caria are closely related to the Cypriote, which preserves for us the sounds of the Hittite language. The following notes I have put down in reading Dr. Isaac Taylor's book.

Page 12. The conflicting statements of classic authors as to the populations of Asia Minor are due clearly to difference of date. The earlier tribes were Altaic, but Aryan and Semitic tribes pushed in later. The older writers, such as Homer, refer apparently to the Altaic tribes. Herodotus (I, 57) says the Pelasgic language was barbarous; Homer (Il. v, 867) says the Carians spoke a barbarous tongue. Professor Sayce has just published an important paper on the Aryan Carians.

Page 14. Etruscans and Lycians both traced descent from the mother, indicating the original polyandry, which I believe distinguishes Turanian from Semitic peoples. Page 21. The Tuscans of Italy, the Tusci of Asiatic Sarmatia, the Thuschi, an Ugric existing tribe in the south of the Caucasus, may perhaps be named from the word Tas or Tassak, which means "hero" in Akkadian and in other dialects. Page 23. The Etruscans or Tursci may derive their name from Tur-Sak "tent-son," Tur meaning a

"camp," as Dr. Taylor shows (pp. 343–4). The Etruscans called themselves Rasenna, an Ugric word meaning "tribesmen." They are called by the Greek writers Turrhenoi and Tursenoi, the first meaning Turanians, the latter "tent people" and equivalent to Tursci.

Page 29. In using the word Altaic or Ugrian, I mean it to be understood that I refer to the family of languages divided by Max Muller into five groups, Finnic, Samoyedic, Turkic, Mongolic, Tungusic. The Finnic group appears to be the nearest to the old tongues of Western Asia, Greece, and Italy, but the Turco-Tatar languages also approach the Akkadian. Even in Chinese many words like those used by Akkadians occur, and on the other hand Basque, which as an incorporating language has been divided off from the Altaic family and grouped as Euskaric with Esquimaux and American, has been shown by Lenormant to be likewise connected with Akkadian. The grouping depends on grammar rather than on words, but the old monosyllabic roots are older even than the grammar, and start up in every direction, not only in Altaic but in other groups of North Turanian languages as well.

Page 36. The Etruscans, as known historically, were a burying people, but there is evidence that originally they burned the dead, as did the Akkadians. That they worshipped the spirits of their ancestors is clear, and the word *Kan* for "spirit" appears to be the Egyptian *Ka* for "double" or "image;" Akkadian *Ka* "face," *Gan* "being," Tunguse, *han;* Mongol *t'tsen*, "image;" Turkish *jan*, "spirit" (p. 108); Samoyed *Kane*, "face;" Ostiach *kinse*, "image" (p. 277). The worship of the shade was, however, but part of the general adoration of a living spirit in every object of nature which was the essential idea of Akkadian, Etruscan, Hittite, and every other Turanian race.

Page 39. Dr. Taylor follows Klaproth in believing the Egyptians to have been (in part at least) Turanian. The evidence on this point is growing continually stronger. It is true that the Egyptian language seems to be very distinct from the Altaic; the structure is not that of Akkadian, and the words as a rule are quite distinct. But throughout Asia in all ages we have mixed languages, that is to say, numbers of foreign words are used, so that by structure rather than by words the language must be classed. These foreign words are evidence of foreign influence or of mixed race, and Finnic words in Egyptian are evidence of a Finnic or Ugrian element in Egyptian population just as Semitic words in Egyptian came in with the Hyksos. Among these Altaic words we have *Set*, "fire;" *Aa*, "moon;" *Rut*, "man;" *Atr*, "chamber." *Ta*, "country," may be compared with *Tha* or *tai*, "mountain;" *Nub*, "gold" or "bright," with *Nab* or *Nap*, "light;" *Ka*, "husband," with *Ak*, "male;" *Ra*, "light," with *Ri*, "shine," and *Ar*, "light." These are but a few instances out of many. The names of the gods tell the same—*Nu*, "heaven" = *Na*, "heaven;" *Tum* or *Tmu*, "sun" = *Tam*, "sun;" *Har*, "light" = *Hur* and *Ar* "light."

Nor is it on language alone that we depend. The story of the wonderful hair of Bata's bride may be found in Finnic mythology and in Bengal,

as well as in Egypt. The story of the Caskets, one inside another, is Mongol as well as Egyptian. The Sphinx is found in Cappadocia and in Etruria, as well as in Egypt. The "White Syrians," whom Professor Sayce calls Hittites, were probably Altaic, and connected with the White Lybians. The tomb chambers of Egypt and Etruria, where the family gathered to worship the *Ka*, or "image" of the ancestor, were originally the chambers under tumuli found in Asia and Europe alike. The discovery of a connection between the cuneiform system of writing and the Egyptian hierolglyphics tells the same tale—the Ziggar of Chaldea and the Egyptian pyramids are the same structures. All this shows that the comparison of Egyptian and Hittite symbols is based on a firm scientific basis, and the use of determinatives accompanying words in Egyptian may probably have arisen from the application of Altaic ideographs to a new language, perhaps of African, perhaps of South Turanian origin.

Page 61. The physical type of Etruria—large-headed, with sturdy limbs, a face without hair, short nose, high cheek-bones, black eyes—is Turanian. It recalls the sturdy beardless figures of the Cappodocian monuments. The old Egyptian type was very similar, and in Babylonia the oldest Akkadian type is much the same. The yellow complexion of the pig-tailed Hittites also indicates Altaic origin. The celebrated Hittite boot is the Etruscan Calceus Repandus. The Mongol type of modern times Dr. Taylor shows to be the same; and I have recognised this type among the Smyrna peasantry and the Hammals of Constantinople. In fact, their Turanian appearance is as surprising as is that of the Hottentots.

Page 66. If art and love of colour were distinctive of the Etruscans and Egyptians, so also was it of Akkadians and Hittites.

Page 79. The Etruscan name Tarquin, for a king, is compared by Dr. Taylor with the Siberian Tar-khan. This recalls the Chinese custom of making double words, one monosyllable acting to determine the meaning of the other, since each sound had many meanings. So in Akkadian and cognate dialects, Tar, Dur and Tur mean "chief" or "king," but Dara means "deer," Tur "young," and Tur "camp" in many Ugric dialects, and probably in Hittite. For this reason another word for king is added, which in Akkadian is known in the forms, Ak, Uk, Ku, Khu, Kha, Khan, Kan, the Chinese Kiun, "prince," and Koue, "kingdom," the Tatar Kan, the Turkish Khan. Again, in the word Lucumo, we have the old Lau-Kan, "man-prince" of Etruscan monuments, which may be compared with the Akkadian Lu-gal, "chief," since Gal has synonyms in Gan. The word Tarquin is the Hittite Tarku, Tarak, Tarkhu, Tarkha, the word rendered Tarkon in Greek, and the title Tark-ku on the Hittite bilingual, where—as an inspection shows—Mr. Pinches' reading, Ku, seems much nearer to the existing forms than Professor Sayce's reading, Rik.

The name of Tarkon thus connects the Hittites with Siberia on the one side, and Etruria on the other.

Page 96. Kulmo is apparently Etruscan for death ; it is the Finnic Kalma. Dr. Taylor connects the Indian Kali, whose other name is Durga—the Akkadian word for "fate." The Akkadian word Khal, "slay," is no doubt connected ; and the goddess Nin-ki-gal, who ruled the infernal region, the Susian goddess Khali, the Akkadian infernal God Ir-Kalla (whom I regard as the original of Herakles), may also be connected, as also the Akkadian word Khul, "evil." In Permian Kul means "devil," in Samoyed Kolma is "ghost," Kurmo "to die." The Ostiak and Turkish word Ghul for ghost has come to be used even by Arabs for a vampire. The Etruscans, like the Egyptians, distinguished apparently the ghost or shade from the spirit or double.

Page 113. The demon called Nathum in Etruscan Dr. Isaac Taylor compares with the Mongol Natagai, and with the Ostiak Notam "to pursue." In Akkadian certain demons were called "pouncers," and supposed to leap on men like the Semitic Lil. The Chaldean demon called Nattig may be connected with the Mongol Natagai.

Page 114. The Etruscans regarded red apparently as a propitious colour. So did the Egyptians, who are represented red on the monuments, as the Hottentots also to the present day paint themselves red. Set, the "fire" god, is represented red in Egypt. In the Etruscan Hades the good spirits are red, the evil ones black. Red is the second sacred colour of Moslems. The Arabs, however (connected with the dark south Turanian race), represented heroes as black.

Page 117. The demon Charon of the Etruscans appears to have answered to the Akkadian Mulge. The manes of Etruria are compared with Mana, the Finnic god of the dead. This is apparently the Cretan Minos, one of the judges of Hell, and perhaps ultimately connected, as Dr. Taylor says, with Menes in Egypt, and Manu in India, the first man and king of the dead, as Yima or Yama among Aryans is the first man and also king of the dead. Dr. Taylor suggests a derivation from Ma-na, "of earth," but the root may have been Man. The Egyptian Amenti, the Finnic Manala for Hades, are no doubt connected.

Page 122. The Lares take their name from Lar, meaning "lord." This word is clearly traceable in the Hittite and Cappadocian names for princes, Tarkhu-lara and Sap-ler ; and is perhaps the Akkadian *rar* or *lul* for "prince."

Page 124. Tar and Tarku, gods of Asia Minor, are clearly connected with Tara, the Esthonian word for "God," and with Tar, "chief," just as An—meaning "high"—is found to be the root of words for both God and king in the Akkadian. As regards the word Lemur for a ghost, this Dr. Taylor derives from the root Lem, recalling the Akkadian Lam or Lama, which became the Babylonian Lamma for a good spirit.

Page 127. Genius which Dr. Taylor connects with Turkish Jan for "soul," is no doubt connected with Kan, already noticed. Penates Dr. Taylor derives from the root Pan, and compares with the Buni, or protecting spirits of the Tunguses. Probably the word Phanu or "fane" for a sacred place, comes from the same root, and this may explain the

occurrence of Ban as a topographical word in Hittite, while the names of deities Lugal-ban-da (ban-da means youth or strength according to Mr. Pinches), Ea-bani, and Pani-dimri in Akkadian and Susian must also be recalled. The word Bin, though now generally read Rimmon, might have the same origin.

Page 129. As regards Malavisch, a beautiful fairy of the Etruscans, if it be correct to compare the Esthonian Maallused, this may suggest the origin of the beautiful Melusina, who is the Phœnician Leiathane or Leviathan, connected with the sun-god Melcarth, whose name I believe to mean Muluk Ar-ta, or "King of Light."

Page 131. Turanian gods, says Dr. Taylor, have names compounded with Tin and Sil. These are probably the Akkadian Tin, "life," and Sir, "light." Tina, the Etruscan god of heaven, may, he supposes, come from Tien, "sky." The word occurs in the Akkadian Din-ir, "God," the Turkish Ten-ri, "God," and in many of the Altaic dialects. The ideas of grow, live, rise, and shine, are connected in many other roots, such as Ri, Te, Ak, &c., &c.

Page 134. Thana, who became the Roman Diana, may perhaps be connected with Tan or Dun, "powerful," "high;"[1] and from this root, I believe, came the non-Semitic Phœnician Tanith, the Egyptian Tan.

Page 134. Turan, the Etruscan Juno, is perhaps simply as in Akkadian, Tur-an, "Chief of the Sky."

Minerva, also Etruscan, Dr. Taylor connects with Men, the Samoyed for "house." She was a dawn goddess. The Ostiac Noman (said to be equivalent to the Roman Numen) means "heaven" or "God's house." This brings us back to *Ea*, "the house," who is the Akkadian ocean and heaven god. Dr. Taylor decides in favour of the roots Er, "red" or "dawn," with suffix va, and Men, "heaven." In Akkadian we have Ir and Ar for "light."

Page 138. Neptune or Nethuns he compares with the Hungarian Nap for the Sun, the Samoyed Nup, Nub, Nop, and the Japanese Nipon. Here, again, we have the Akkadian Nab or Nap for "light"—Egyptian Nub, generally rendered "golden," an appellation of the rising sun.

Page 140. Sethluns, the Vulcan or fire god of Etruria, is derived from the root Seth for "fire." Here, no doubt, we have the true origin of Set, the red god in Egypt; the Hittite Set or Sut, or Sut-ikh, with a final guttural, perhaps the Shita of the Assyrians. Un, Uns, and lun, luns, are words for God—the Ostiak *lung*, the Permian *lun*, perhaps the Akkadian Un, "chief," An, "God."

Page 142. Usil, the Etruscan Apollo, is said to come from Ausel, "dawn," the Permian Asal, "morning." The root Sil or Sir in Akkadian, and in many Altaic dialects, means to shine or rise.

The Novensiles, or nine great Etruscan gods, Dr. Taylor connects with

[1] The primary root is Ta. This occurs also in Chinese for "great," and here again my rendering Ta for the hand holding a stick is strengthened by the universal occurrence in Turanian dialects of this root.

the Samoyed words, nom numma noman (m and v being originally one sound), meaning "heaven," or "God." In Akkadian we have num and nim for high, num-ma "high-land," etc. The Novensiles were "heaven shiners," or "those who rise (or shine) above." The Æsars come from the root Is, the common Altaic word for God and sky. The Akkadian *Is* = mountain or light.

Page 146. In the names Feronia[1] and Annaperenna we have the root Par, also in the Albanian Perendi "God." It is evidently the Akkadian *Bar*, or *Par*, or *Bil*, meaning "bright," "fiery," "white," "day," and hence "year," or "period." Anna-perenna, "God of day" (or of time), was the Goddess of the new year, and occurs in India as Annapurna.

Page 147. Ceres Dr. Taylor derives from Ostiac kyra, Lapp aker, "a field"—Ceres being the harvest goddess. In Akkadian we have *Kir*, *Khir*, *Kar*, *Kil*, *Gil*, *Gin*, *Gan*, all meaning "enclose," "surround," whence perhaps Gilgal, a circle—a word not properly Semitic.

Page 148. Vesta, usually regarded as an Aryan word—though the Turanians were great fire-worshippers—Dr. Taylor connected with the Ugric *ewsta*, for "hearth." Janus, the other primitive Roman God, is also known as Janes and Janis. The similarity to the non-Vedic Ganesa was long ago pointed out; no doubt these words, with Juno and Junones, come from the root Gan, for spirit, already mentioned.

Page 149. Turm was the Etruscan God of the boundary stone connected with Tur, "to stand." Perhaps the Akkadian *Dul*, for tumulus, may be connected, as well as Tur, "abode" or "stand."

Page 189. The words for numerals do not appear to be closely connected with Akkadian, which shows us that the Etruscans must have migrated in an early stage of civilisation. *Ki*, for "two," is probably the Akkadian *Kas*; *Thu*, "five," may be the Akkadian *S'a*, and *Sa*, four (or *Za*), perhaps *Za*, "four" (if that be correct in Akkadian), but *Tivr*, "ten," is not the Akkadian *Ge*, "ten." That the Etruscan numerals are Altaic is however the real test of Dr. Taylor's discovery.

Page 202. Lupu, the Etruscan for "died," may be the Akkadian Rap, "to seize," which occurs in the names of various kinds of spectres. Ril, "years," may be connected with Ri, "to shine," or "to rise." Tular, for "tombs," from the root Tul, originally meant "burning places," the Finnic and Mongolic tül, to "burn." With these is connected no doubt the Akkadian Tul or Dul, rendered "tumulus," and "altar." Suthi, for "tomb," said to be known also in Carian, also comes from the root Seth, Suth "fire," considered in speaking of Set.

The words for relationships are equally instructive. *Al* for "child" is, perhaps, the Akkadian *Ul*, "male," and *lu*, "man." Sech, for "child," is the Akkadian and Susian Sak, "son," perhaps connected with Sag, "head." Etera and Tora, for "little," are the Akkadian Tur, "young." Isa, for a woman, may possibly be connected with Sal, "female," in

[1] A great number of these local gods are mentioned by Tertullian and in Ovid.

Akkadian. Kahati, a word rendered Violens in Latin, may be connected with gug, gig, gik, meaning "violent" in Akkadian and Susian.

Page 260. The words for colours do not seem to agree with Akkadian —another indication that the civilisation of the Etruscans is late.

Ca is said to have been an old Etruscan word for a "man" (page 268); the Egyptian Ka "husband" or "male." In Akkadian also Ak means "male."

The post position, *ina* or *na*, "belonging to," is not only Etruscan and Finnish, but it is the Hittite and Akkadian Na, "of." Mi, "I," is the Akkadian Mu, "I," connected with Ma or Mu, "to be," and common in many Altaic dialects. The sign of agency, S, postposed also, appears to be recognisable in Etruscan.

Page 288. The word Thup, or Thap, "to engrave," often repeated as a verb, is clearly, I think, the Akkadian *Dub*, *Dib*, "to split," and hence to "sculpture," which came into use among the Assyrians for sculptured writing.

Page 295. The two-headed Etruscan figures are to be compared with the two-headed god on a Cappadocian cylinder, the two-headed eagle of the same country, and the two-headed god, Set-Har, in Egypt. Janus originally represented the two aspects, bright and dark, day and night, the kind and the angry, good and evil.

Page 300. *Ken* is Etruscan, probably, for "this," and is a preposition. Gan, "this," is preposed in Akkadian. In the Yenissei kin = "here," and kan = there (p. 303). Teke, to give, the Mordwin tuken is the Akkadian tuk, "give;" and Thuker, "gifts" (p. 306), is the Akkadian tug, "gift."

Page 314. Druna, "royalty," is doubtfully Etruscan; but we have *Dur*, "prince," in Akkadian (p. 317). Aracos for a "hawk," seems to include the root *gus*, "bird" or "cock" in Akkadian. Burrus and Burra, "red," is perhaps the Akkadian Bar, "bright." Toga, thought to come from a root Ta, "make," recalls Tu or Du, "make" in Akkadian (p. 329). Atrium is from an old atr, "hall," the Egyptian atr, chamber. In Hittite Atr appears in town names. In Akkadian *tir* means a "seat."

Falæ, "mountains" in Etruscan, is connected with numerous Altaic words (p. 330), meaning "high," "hill," or "sky." I believe this explains Pil or Pal as a geographic term in Hittite.

Tepæ, another Etruscan word for hill, explains the Hittite Thep; and in Tartar and Turkic tongues *tepe* means "hill; Finnic, *typä*; Mongol, *dobo*.

Page 332. Arbiter from Arpi-ter, "lot-judge," explained by aid of Finnish, calls the Akkadian *Tur*, *Ter*, *Tir*, "judge."

Page 335. Sagitta, rendered Tak-it, "stone-projectile," illustrates the Hittite *It*, represented by an arrow.

Page 338. The suffix senna, in the name Rasenna, is very useful. In Ugric dialect *Sena* means "man"—no doubt the Susian and Proto-Medic *Sún*. This explains perhaps Lab-Senna, the name of a Hittite king.

Page 345. Not many geographical names are discussed by Dr. Taylor. He connects the river Arno with Arna, the Tatar word for a "canal." In

Akkadian Aria occurs for river, Re and Ria meaning "to flow." The word Tha, Tai, for mountain, said to occur in Sorakte or "snowy mountain," explains the suffixed *Ta* in several Hittite geographical names.

Cære, "town," is the Akkadian Kir, "fortress," and its other name, Agylla, appears to be Ak-alu, "city of the king."

Page 378. "A cumulative argument," says Dr. Taylor, in conclusion, "is a chain with many parallel links—the strength of such a chain is not measured by the weakness of the weakest of the links, but by the united strength of all those which are without a flaw." Now this applies to the present comparison with Akkadian. The cumulative evidence of language, physiognomy, religion, and custom connects the Etruscans closely with Egyptians, Hittites, and Akkadians. The present comparison will, I think, be considered to give strong evidence in favour of the Altaic origin of the Hittites. If the Akkadian language, customs, mythology, and physiognomy are so faithfully preserved among tribes as remote and as recent as the Etruscans and the Finns; if even in Egypt the same element crops up, and if the vocabularies show so many common words in all dialects, from Basque to Siberian, it becomes probable that the true explanation of the language of Carians, Lycians, Lydians, Khetæ, and Canaanites, is to be sought in a study of Akkadian, controlled by comparison with other Altaic tongues, ancient or modern.

C. R. Conder.

THE CRITICISM OF THE HITTITES.

Anonymous criticism does not require an answer, since however confident the critic's statements may be, his right to speak can only be weighed when his name is known. Professor Sayce's criticism being signed, requires full consideration. Two other critiques I may make a few notes concerning, in order to show that they would tend rather to mislead the public as to facts. The "St. James's Gazette," of 26th May, having heard what Professor Sayce had to say concerning a language which the writer has apparently not studied, makes the following statements :—

"In the volume before us Captain Conder makes the third attempt at solution which he has adventured in the last four years." This is not exactly correct. I have never before the 26th February, 1887, stated that I felt able to read a single word of the texts. In 1883, I proposed an ideographic comparison with Egyptian, which I hold to be sound in principle. In 1883, I stated that the Hittites were Turanian, and their language probably to be explained by Akkadian. On these lines I have worked ever since. The assertion that the resemblances to Egyptian are "illusory" requires to be proved. Recent discoveries of a connection between cuneiform and Egyptian show that such comparison is not likely to be arbitrary.

"In November, he . . . . spoke of the explanation from the Cypriote syllabics in disparaging terms" (but see "Syrian Stone Lore," p. 24), and I still consider that of the eight comparisons put forward by previous writers the majority are very doubtful.

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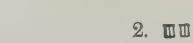
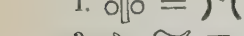
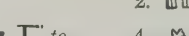
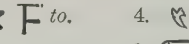
2.  *mo.*
3.  *to.*
4.  *se.*
5. *si.*
6.  *u.*

It was not until working at the comparison further that I found it possible to improve on this attempt, partly by falling back on some of Professor Sayce's earlier work, but also by original research. I here give a sketch of the emblems doubtfully identified. ("Taylor's Alphabet," II, p. 123.) As regards No. 1, Professor Sayce now prefers his old comparison, Ne, which I adopt, and agrees that it is a pronoun. As to No. 2, which affects the bilingual, he regards the Hittite now as the emblem for "four," but this must be proved. In Akkadian four has not the sound *Me* required by the bilingual, nor would the value "four" do for the Hamath stones, since in Altaic tongues the numeral precedes the noun. The plural *Me* and *Mes*, in Proto-Medic and Akkadian, Professor Sayce has himself written about, and it rests on the authority of Lenormant. No. 5 I propose to discard because it selects only one form of the Cypriote, *Si*, and does not exactly give the Hittite form. These values appear to me to have been a stumbling block, and it was only when I found it possible to make the Hittite emblems agree with known values in Akkadian, that I felt the real value of the Cypriote. In "Syrian Stone Lore" I have said (p. 24), "If it were certain that the Cypriote syllabaries were derived from the Syrian hieroglyphs, we should, no doubt, have a most valuable means of determining the sounds represented on the hieroglyphic inscriptions, but the resemblances are at present not numerous nor always very close."

As regards the Plate in "Syrian Stone Lore," I have given 17 comparisons; of these no less than 11 will, I think, stand while 6 are wrong. Out of these I have given 5, which are letters of the Egyptian Alphabet having values represented by the Hebrew letters shown. Those values are correct, but I have not since 1883 ever stated that the phonetic values in Hittite and Egyptian are the same. In the majority of cases the phonetic values differ; but if Dr. Taylor and Klaproth be right in finding Finnic words in Egyptian, some phonetic values even might agree. This will form the subject of my future study of this element.

"Symbols which in November he considered to represent *t* and *u* he now believes to be vowels, those for *p* and *g* have become the syllabics *mes* and *pal*, while the signs for *a* and *p* are now to stand for *zu* and *du*." In the cause of truth I am, I hope, never afraid to own an error, but this criticism shows how hastily the critic has glanced at my work. In fact,

to review within a fortnight the work of three years is evidently impossible. T and N have not become vowels, since the rendering is not alphabetic. The ideographic comparison with N remains untouched. The ideographic value of the Egyptian *K*, which the critic calls *G*, is still, I think, probably the same as that of the Hittite sign compared. The ideographic values of the Egyptian A and *B* may also be retained, although being mere pictures no argument can rest upon them.

I am said to "have practically abandoned my attempt at explaining the Hittite hieroglyphs from the Egyptian." This, as will be seen from my book, is quite incorrect. On the contrary, the discovery of the language has enabled me to pursue this comparison more surely, and the labours of others have shown that I may have been right in making the comparison ideographically, though phonetically only certain words can be compared. I hope soon to publish a much more extensive plate in confirmation of this comparison, which rests on a true scientific basis.

"It was probably an agglutinative language belonging to . . . . the Ural-Altaic." Yes, but no one has said so before, as far as my reading goes. The comparisons hitherto have been with Georgian and Hebrew, both inflexional tongues. Georgian is as yet not classed, though Hommel shows a connection with Proto-Medic. Hebrew is Semitic, not Ural-Altaic.

"It is, however, quite another question whether out of the vast group of the Ural-Altaic tongues . . . . Turkish, Tamil, Lapp, Magyar, and Mantchu, Captain Conder is justified in accepting the Accadian speech." This a fair but a very weak objection. Max Muller and Dr. Taylor, neither of them class Tamil as an Altaic language. Max Muller groups the eight Tamulic dialects as South Turanian—a family by themselves.[1] In language all philologists tell us structure is more important than words, yet a large vocabulary is common to the Turkic and Finnic groups of the Altaic, and the old monosyllabic words or roots, such as *Ma*, *Ku*, &c., which are "primary roots," are traceable in the Mongolic dialects and in the monosyllabic Chinese. These roots are indeed generally recognised to be the oldest elements in Altaic speech. Akkadian is the oldest known dialect, and has a vocabulary comparable with all the Altaic vocabularies. There are, moreover, two good reasons for looking to Akkadian and to Proto-Medic. First, that they are the dialects of the countries nearest to the land of the Hittites. Second, that the grammar of these dialects appears to agree better with the texts than any other grammar. Had I looked to Turkish, or Tamil, or Japanese, for the key, it would have been pointed out that these languages were too modern, and I might have been referred to Akkadian as a better guide.

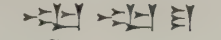
[1] It may, however, be well to quote Max Muller's words as to "the relationship of both these branches (North and South Turanian) themselves, and their ultimate dependence on the Chinese." ("Science of Language," 5th edition, p. 377.)

"The Proto-Medic, which is very distantly connected with the Akkadian . . . . may possibly furnish a nearer analogue." Proto-Medic is known to us in the later times of the Persian Achæmenidæ. It is, therefore, perhaps, not as safe a guide as the old Akkadian, which is traced more than 1,000 years earlier. Proto-Medic is very closely allied to Akkadian. The writer cannot, I think, have read Lenormant's works on the subject. Not only is there a large common vocabulary, but the structure of the grammar is practically the same, differing from the Susian structure. It is the old structure which distinguishes these tongues from later Altaic dialects, and the structure will, I think, prove to be that of the Hittite texts. Even the bilingual is in favour of Akkadian, the genitive being placed after the nominative, not before, as in Proto-Medic and Chinese, and being without declining particle, on the bilingual.

"Professor Sayce has asserted . . . . that no Akkadist will admit" my statements as to certain words. This is a question for further detailed study.

To explain this important point, I must say that certain symbols like the two here given occur in Akkadian either alone or with others, They have known sounds. The first has the sound *Pa*—as in the word Pa-te-si, for a "ruler." The second has the sound *Ku*—as in Likku, for a "dog." It is contended by Professor Sayce that when they occur alone they are to be regarded as pictures only (ideograms), and rendered by the words *gisdar*, "sceptre," and *anin*, "king." It might be urged that land-lord is to be so read, but that "land" standing alone is to be read "country," and "lord" standing alone to be read "master." The existence of the words country, district, region, does not disprove the existence of the word land, and the existence of master, king, prince does not show that there is no word lord. What we want to know is, was there a word Pa, meaning "sceptre," and a word Ku, meaning "king?" Dr. Taylor, Mr. Houghton, and others say Pa means sceptre; Lenormant and Fox Talbot says Ku means king. But the true way of settling the question is to see whether Ku is a word for king common to many Altaic tongues, and whether Pa is an old word in such tongues for sceptre. In the case of Pa, my evidence is not ready, for I never expected that so well recognised a word would be doubted. I rest at present on Dr. Taylor and Houghton. As regards Ku, I do not for a moment doubt that Ku is the old Altaic word for king. Even in Chinese this may be recognised in the word *Koue*, "kingdom," and in Akkadian we hear Ku, Ak, Uk, Khu, all stated by cuneiform scholars to mean king, though Ku means also "high," Ak also "male," &c. Professor Sayce's denial, that *Ma* is the word for country may be met. He has repeatedly said that Ma is Akkadian for country. The word is given by Lenormant, and occurs in all the Finnic dialects, according to Taylor. It happens that both the words, Anin and Murun, mentioned by Professor Sayce, are noticed in my book.

Another objection raised by Professor Sayce is to the word Kakama for Amen. This, however, might yet prove to have been the case.



Ca - ca - ma.

I find it spelt phonetically *Ca-ca-ma* in an Assyrian text. The Assyrians regarded Akkadian as a holy language, and no doubt imported words into their prayers just as Aramaic words appear in sacred Pehlevi books.

"Dr. Wright's book contains a table drawn up by Dr. Isaac Taylor of eight Hittite hieroglyphs, whose phonetic values he regards as established. . . . . Of these eight interpretations Captain Conder practically accepts seven, while, as to the eighth, he may very possibly be right." This is not quite the case. Out of the eight I only accept two, and I regard the rest as doubtful The plate showing these values comes from Dr. Taylor's "Alphabet." Dr. Taylor does not by any means commit himself to them. He says: "In the present state of Hittite decipherment they can only claim to be provisional" (p. 123). Nor is it the case that I have only added four new values; I have added twenty-eight in all to the two which I adopted.

"To any one familiar with the style of ancient Oriental records, the readings are preposterous." I think if the writer had studied the magic tablets of the Akkadians he must have seen the strong family likeness which exists in their phraseology, words, and construction, as compared with my tentative readings. The Assyrian style of 700 B.C. is no guide to the style of talismans perhaps as old as 4000 B.C., written, not in an inflexional, but in a rude monosyllabic tongue, only as yet roughly agglutinative.

The reviewer in the "Athenæum" knows no Akkadian, and consequently only repeats Professor Sayce (May 28th, 1887): "His (Captain Conder) Akkadian acquirements are unfortunately meagre." On this subject his opinion is of no value. Such is the uncertainty of the study that even half the sounds in Akkadian are said to be doubtful.

The words *gistar*, *Anin*, *Murun*, given by Professor Sayce, are all recognised by the very authorities from whom I have taken the words *Pa*, *Ma*, and *Ku*.

This reviewer, however, devotes his attention chiefly to the Egyptian connection, and makes some extraordinary statements. He says of Dr. Wright that he "assumed, without any ground whatever, that the Chita (*sic*) of the Egyptian inscriptions were the same people as the Khatti of the Assyrian inscriptions and the Hittites of the Bible." The Kheta Khatti and Beni Kheth are identified because they are all proved to have lived in the same country.

"The group of signs referred to does not mean water." Here the reviewer is, I think, wrong. In November, 1886, I find an authority rendering this ideogram—"Nu" = "watery mass." The emblem in question not only stands for Nut, but also for Nu and the letter N.

"Set has nothing to do with Sed (*sic*), a genius, for this latter word comes from the root שדד, to be strong." *Sed* is given by Lenormant as Assyrian. That Shedim comes from the Hebrew root in question is not proved. It is well known that many Assyrian and Hebrew words are of Altaic origin, and De Rouge may be right on this point. I have *not* said Set was one of the gods of the old Akkadian pantheon. I have said I think he was, and as the name appears to have been common to Etruscans, Hittites, and Egyptians, I have reasons for this supposition.

"He informs us that Ea means heavenly house, whereas it means house of water." The writer dogmatises on a matter concerning which Lenormant felt doubt. The emblem *a* may be a phonetic complement, not of necessity to be rendered "water," and the fact that the god whom I identify with *Ea* is represented by the house alone or by the house with short *a*, agrees with this opinion of Lenormant's. That "Anu is a Semiticised form of Ana" of course is clear, but my only scruple was against making use of Semitic forms in speaking of Akkadian texts. That the Egyptian Xi may be rendered ekh is not my mistake, for the name of Sutech to which the writer refers is given by Chabas, De Rouge, and others. "The Egyptian emblem for throne does not mean majesty." It is the emblem not only of Isis, but also, according to Renouf, of the rising sun: "The hand grasping a stick does not mean cause, the pair of legs does not mean move, but extend." "The pot does not represent water." In each of these cases the writer is, I think, wrong: the emblems are common determinatives. The stick for "causation," the feet for "movement," the vase for "the watery mass" of heaven. Maspero and Renout, in the two first cases, are not in accord with the reviewer.

As regards words like *Ma*, *Ku*, &c., it is thought by some cuneiform scholars that their syllabic value may be only part of their value, as words; *Ma*, the syllable, being derived from *Mat*, the original word. This took place in Egyptian, and may have taken place in Akkadian, but if in existing languages a monosyllable still represents the word (as in the case of *Ma*), such a theory becomes unnecessary. It is a question of comparative research in every case.

C. R. Conder.

LYDDA AND ANTI-CHRIST.

According to Moslem tradition the anti-Christ or Masîh ed Dejjâl ("False Messiah") is to be slain by Jesus the true Messiah at the gate of Lydda. This idea seems to me to arise from a confusion between Christian and Jewish teaching, not uncommon in the Koran and in the Sunna. In the Talmud (Tal Bab, Succah 52a) the Messiah Ben Joseph is men-

tioned as slain before the triumph of the Messiah Ben David. There is possibly in this some allusion to the Samaritan Taheb, or Messiah, called the Messiah Ben Joseph. Muhammad may, however, have connected the name with that of Joseph, husband of our Lord's mother. Now, according to the Jews (Tal Bab, Sabbath 104 b ; Tal Jer, Sanhed vii, 16), Ben Stada, who is usually identified by the Jews as representing our Lord, was executed at Lydda. So that, from a Jewish point of view, the false Messiah was slain at Lydda. It seems to me that a confused memory of the Talmudic tradition accounts for the Moslem legend, for it is well known that many Talmudic ideas have found their way into the Koran and the Sunna.

Ed Dejjâl appears to originate in the Masdean ideas of the false prophet who is to accompany Ahriman in the last days, for nearly the whole of the Moslem eschatology is founded on Persian ideas, such as may be studied in the Pehlevi Bundahish and Bahman Yast.

C. R. C.

THE CANAANITES.

The probability of the Altaic origin of the Hittites shows that the Canaanites—like Finns and Akkadians—were probably a race who burned and did not bury the dead. The ashes found by Herr Schumacher under a dolmen agree with this view. The burning of children in honour of Moloch is also connected.

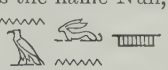
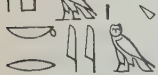
C. R. C.

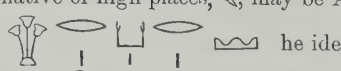
THE KARNAK LIST OF PALESTINE.

On the 3rd May, at a meeting of the Society of Biblical Archæology, the Rev. Henry George Tomkins presented his paper on the "Karnak List of Tributary Places in Palestine ; with an Introduction on the Campaign of Thothmes III against Megiddo." The writer traced the line of march from the Egyptian fortress of Tsar (or Tsal), along the ancient road discovered by the Rev. F. W. Holland, by way of Sharukhen (Tell es Sheri'ah, sheet xxiv), to Gaza, an Egyptian station. Thence the route was deflected eastwards by a tract of forest between Joppa and Carmel, as shown by Professor Maspero, in the *Leemans Album*. At Iakhem (el Kheimeh) three roads were discussed by a council of war, viz. I, a dangerous mountain defile near 'Arnâ. II, a high road leading to the east of Ta'anak. III,

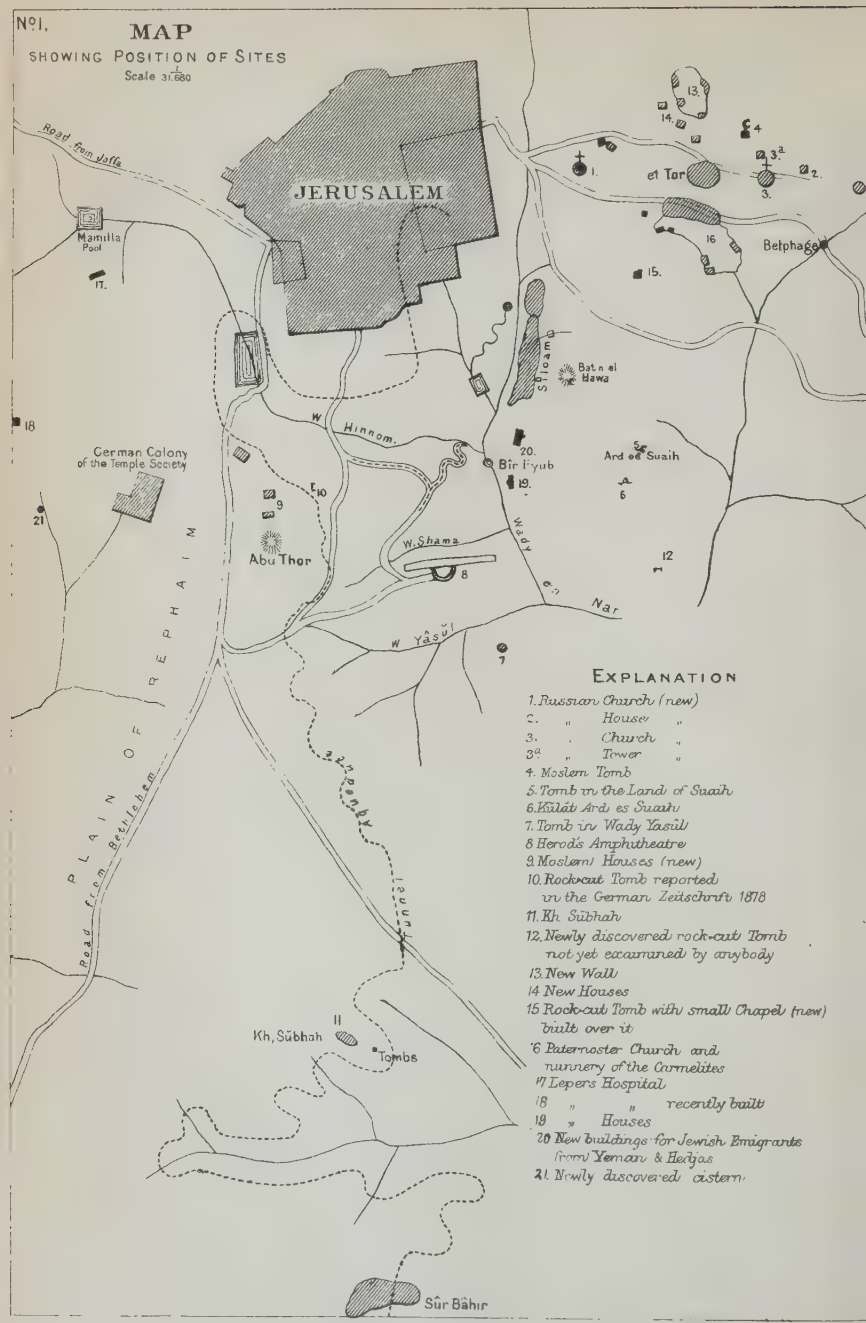
a high road north of Tsifta (Zebdah). Mr. Tomkins showed how these data agreed with the results of the Survey, proposing to see in the first the Wady el 'Arriân, very near to Umm el Fahm, which M. Maspero had proposed as a likely site for 'Arna; and inclining to the belief that Captain Conder is right in identifying Khŭrbet el Mŭjedd'a with Megiddo, and that the great route of the Egyptian armies to Northern Syria and the Euphrates was by way of Beth-shan across the Jordan and through Damascus, the line taken by the patriarchs, and probably in much later times, by Nekô, whom Josiah confronted, as Captain Conder says, at Megiddo, to cut him off from crossing the Jordan to Damascus. Mr. Tomkins's argument is given at length in the *Proceedings* (not *Transactions*) *of the Society of Biblical Archæology*, and his Palestine List will appear in due course, with his previous paper on the Northern Syrian List in the *Transactions*.

Mr. Tomkins has treated these lists on the basis of the Great Map, Name Lists, and Memoirs, and has added a large number of proposed new identifications, of which many are ascertained, and others tentative.

In the Palestine List he has especially enlarged the previous results southwards in the regions of Shechem, Jerusalem, and Hebron, and in the Galilæan country has availed himself of the excellent paper of Professor Maspero in the *Transactions of the Victoria Institute*, vol. xx. The proposal of Professor Sayce to see Jerusalem (Jebus) in Har-el was discussed, and also the views of Mr. Groff on Joseph-el and Jacob-el, for which Mr. Tomkins is disposed to claim a "local habitation" at Yasûf and Ikbâla respectively, whatever may be thought of the tribal theory. He thinks that the military occupation of posts on the east of Jordan by the Egyptians, to guard the fords and the great eastern route to Arabia, has been too much overlooked; and would parallel this by the occupation of posts across the Euphrates in the Sukhi-land as shown by the North Syrian List. He agrees (as Professor Maspero has done) in many of Captain Conder's identifications. He sees the name Nûn, still to be found in more than one locality, in No. 75,  and in No. 77, identifies "mount Ephraim;" and in No. 89,  הגרים, the Hagarites. He also suggests that the "Abel," No. 91, may be Abel Shittim, and the next "Abel," No. 92, with the determinative of high places, , may be Abel Mitsraïm.

In No. 101,  he identifies the great stronghold taken by Thothmes, and agrees with de Saulcy that this was a Beth-horon.

In the 'Amegu, , No. 107, he sees עמק הברן, the


Nº1.
MAP
SHOWING POSITION OF SITES
Scale 31.680
Road from Joffa
JERUSALEM
Mamilla Pool
et Tor
Bethphagé
Bat n el Hawa
Siloam
German Colony of the Temple Society
W. Hinnom
Bir Eyub
Ard es Suaih
Abu Thor
W. Shama
Wady e. Nar
W Yâsûl
PLAIN OF REPHAIM
Road from Bethlehem
Kh. Sûbbah
Tombs
Sûr Bâhir
EXPLANATION
1. Russian Church (new)
2. " House "
3. " Church "
3a. " Tower "
4. Moslem Tomb
5. Tomb in the Land of Suaih
6. Kûlât Ard es Suaih
7. Tomb in Wady Yasûl
8 Herod's Amphitheatre
9. Moslem Houses (new)
10. Rock-cut Tomb reported in the German Zeitschrift 1878
11. Kh. Sûbbah
12. Newly discovered rock-cut Tomb not yet examined by anybody
13. New Wall
14 New Houses
15 Rock-cut Tomb with small Chapel (new) built over it
16 Paternoster Church and nunnery of the Carmelites
17 Lepers Hospital
18 " " recently built
19 " Houses
20 New buildings for Jewish Emigrants from Yemen & Hedjas
21 Newly discovered cistern

vale of Hebron, with which will agree a series of suggested identifications in the same part of the list.

All serious students of the topography of Palestine will give careful attention to these papers.

Mr. Tomkins hopes to contribute to the *Quarterly Statement* a series of short articles treating the Egyptian data in a detailed manner after the model of his articles previously printed in our pages.

NOTE.—Captain Conder's latest revision of his paper on the southern list is to be found in the volume of "Special Papers." Some twenty of Captain Conder's identifications have lately been adopted by M. Maspero.

NOTE ON *QUARTERLY STATEMENT.*

April, 1887.

Page 83. A statement is here liable to misconstruction: "Not only this ruin has been settled since the Palestine Map was edited, but also the following old sites." What is meant evidently is, that the places have become *inhabited*, not that they have been *discovered*. All these places here mentioned are on the map. As to the variations of spelling noted by Herr Schumacher, it is also to be noted that they have no *radical* difference. We frequently found the names of places to be differently pronounced by different people.

NOTES FROM JERUSALEM.

Jerusalem, March 15th, 1887.

1. About three weeks ago, when coming home from the town (I am living outside the town), a servant of the Russian Archimandrite was waiting for me with a message from his master to come down to Gethsemane, in order to examine a newly opened cave. There, under his direction, the Russian Emperor is building a little church, and in order to get more free space round it towards the hill, the rock was broken away, and by this a rock-cut tomb was discovered, of which I afterwards made the measurements. On arriving I was told that the Archimandrite was on the Mount of Olives, where he is building a very high tower or

belfry. He took me into his room and showed me his own sketch book, and in it a drawing of the newly discovered rock-cut tomb near Gethsemane. It bears an inscription, and reading the name Stephanus, he ordered me to go there and make a search for myself, and to copy the inscription. This I did. The result I give in the enclosed drawings.[1] It was apparently a Christian tomb, never a Jewish. Jewish tombs are always individual, separated from the other; not so the Christians, they are brothers, and hence even in death joined together. The cave is inside 12 feet long by $5\frac{1}{2}$ feet broad, and with the troughs about 6 feet high, cut entirely in rock, which is very soft, and partly now decayed. On the slope of the ground an opening was made 1 foot 6 inches high and wide, rather in the roofing of the cave; the cave has no ceiling, but the rock forms a kind of vault, as will be seen by the sections. The opening was shut with a stone slab, and the passage on its top covered also with two slabs and over them earth. There are inside seven tombs or troughs from 5 feet to 5 feet 10 inches long; they are cut into the rock, and the partition walls between them are very thin, only 4 inches. They are seven in number, and over the third, counted from the east, is on the rock wall an inscription in Greek with a cross engraved in the rock; but all is so brittle and soft that no squeeze could be made; I made however a careful copy. As there are seven tombs, and over one is the name of "Stephanus," my man who was with me reminded me of Acts of the Apostles vi, 5. It is interesting, but the connection cannot be proved.

It is rather remarkable that the greater part of new discoveries at Jerusalem are tombs.

2. I have to speak of another opened tomb, of which I also enclose plan and section.[1]

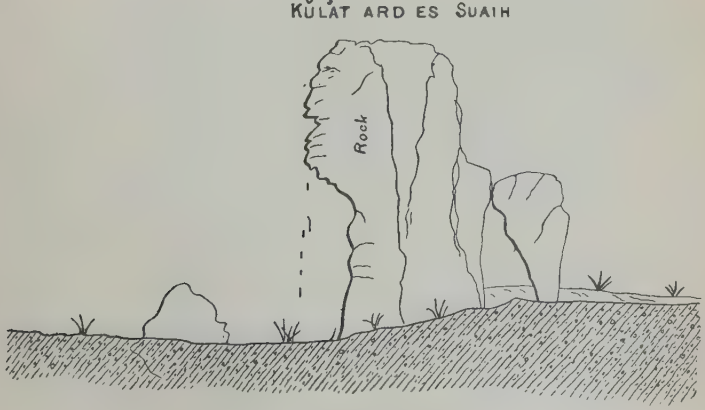
Situation.—When one passes the garden of Gethsemane going southwards, on the brow of the Mountain of Olives, to the point where the road bends eastwards going to Bethany, do not follow this road but go straight on, and you will come to a path running up from the upper part of the village Siloam and following it in a south-eastern direction, one comes to an old cistern, marked on the Ordnance Survey Plan, scale $\frac{1}{10000}$. Going from there downwards (towards south-east) one comes to the point with the bench mark 2111-2, there or near by it is the said tomb, called "es Suaih," and the field there round about is called "Land of Suaih" السويح signifying the traveller or pilgrim.

Description.—The entrance hall has for the greater part disappeared; a wide opening (4 feet wide and about 6 feet high) leads to a room $11\frac{1}{2}$ feet broad and $(16 + 14\frac{1}{2} = 30\frac{1}{2})$ average 15 feet 3 inches long, and 7 to 8 feet high; the ceiling is nearly horizontal, the walls perpendicular; towards the west is an unshaped large recess. A wall, partly still existing, of very fine hewn stone divides the recess from the main room. But this wall is only half the height of the room, and looks like an altar or something similar.

[1] Not engraved; preserved in the office.

Close under the ceiling there are in each corner narrow deep holes bored in the rock, as for fixing in hooks or nails. Also between the corners on the three sides are such holes. It gives the impression that once the room was decorated with hangings or carpets like the birth chapel of Bethlehem. And very likely in front of the wall was also a hanging, perhaps not down to the bottom, so that the altar bench might be seen. If this room was at that time not a regular chapel, it was the lodging of a holy or religious person, the sleeping place behind the wall in the recess. On the eastern wall is a door opening like at other tombs, only a little more high, so that one may go in without great difficulty. Immediately inside to the left is a trough or tomb, and to the right three loculi, and under them seems to be some others, and opposite the door a stone bench, and also three loculi; going in (eastwards) the room is only on an average 8 feet long and 6 feet broad, and about 6 feet 3 inches high, ceiling horizontal, so there are eight or nine (perhaps ten) tombs. There is a good deal of earth now in both chambers. The name of the place and the former decoration of the room with its wall, etc., indicates that in the Christian time before the intruding of the Mohammedans, a holy man lived there as an Anchoret, and very likely formed at the same time a station for the pilgrims, and I suppose it might be mentioned in one or the other of the old pilgrim books. As the real name is lost we can only guess about it; the present name is certainly a new one given by the Mohammedans. Originally it was a *Jewish* tomb, and probably in the early Christian time it was known who was buried there (which is now forgotten). Then it was made into a chapel by the Christians, inhabited and watched by a monk or such devoted man: it may be that this was in the Crusaders' time, if not earlier; from this the modern name comes.

3. South-east, about 400 feet distant, higher up on the hill and just on its ridge, is a curious isolated rock, called "Kŭlàh Ard es Suaih," *i.e.*, the castle or fortress of the ground es Suaih. It was formerly of huge dimen-



sions, large particles have fallen off, and are lying on the ground round about. It consists of a conglomerate of flint pebbles backed together with marl and soft limestone. The marl gradually becoming by the winter rain washed off, and the lime by frost and heat decaying, the rock became gradually smaller and smaller. At present it is about 14 feet high, on an average 7 feet to 8 feet thick, and about 21 feet long, standing from north to south. Its eastern side has a concavity ; on its western side one may go up to its top, which is comparatively even. Such rocks are found at several other places : on the Mount of Olives and the hill of Evil Counsel, and near Mar Elias, always resting on a strata of chalk and lime, but I have not found elsewhere such a high and isolated one, for which peculiarities it is remarkable.

3. According to your desire, I have cleared out the caves or rock-cut tombs in Wady Yasul (see *Quarterly Statement* for April, p. 112), but no opening was found leading into the room where the large stone case is standing. My workman had the idea of enlarging the small opening through which the sarcophagus (?) is seen, in order that a thin man might go in and find out the contents of the inside, and the situation of the opening through which the sarcophagus was brought in. But it failed, the rock being so moist and brittle, when struck with a chisel and heavy hammer, a large piece gave way and now lies so that all further work from this side is in vain, and at the same time I fear we might by going on do mischief. But continuing the examination I found that from the cistern an opening now walled up is seen, but we could not open it as the cistern is now full of water, and all the rock so wet and moist that it is dangerous to do much, so I put off further excavations to a dryer season, when the cistern is empty.

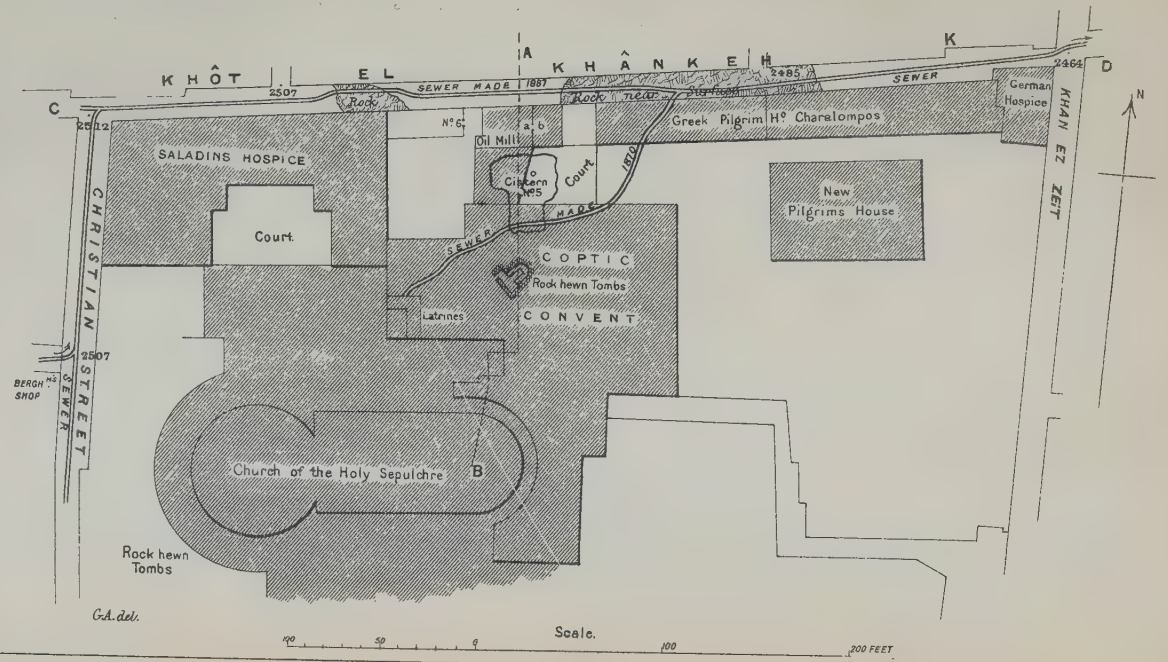
4. During my residence in the Holy City I have always kept an eye upon the excavations that have been made, chiefly for foundations and have thus found out a great many rock-levels inside the city.

About twenty years ago, when excavations were made for the foundations of a new building near the German Hospice (at K on plan), rock was found 36 feet beneath the surface. Some years later the latrines of the Church of the holy Sepulchre were altered and a sewer made north-eastward, beneath the Coptic convent to the street Khôt el Khânkeh. It was then found that beneath the Coptic convent the rock is only one or two feet below the flooring of the basement rooms and so on to the Khôt el Khânkeh ; the sewer had thus to be cut in the rock as far as the middle of the arch which spans the street at the Greek Pilgrim House, Charalompos ; there the rock ends and the continuation of the sewer eastward was built in the rubbish.

Two years ago, in April, 1885, the Coptic priest, when excavating to make a new cistern beneath the convent, found rock-hewn tombs which I examined and reported upon (see "Zeitschrift des D. P. Vereins," 1885, p. 171). They are shown on accompanying plan and section, and prove the existence of rock-hewn tombs in this locality before the Church of the Holy Sepulchre was built ; they also testify to the genuineness of the tombs in

JERUSALEM.

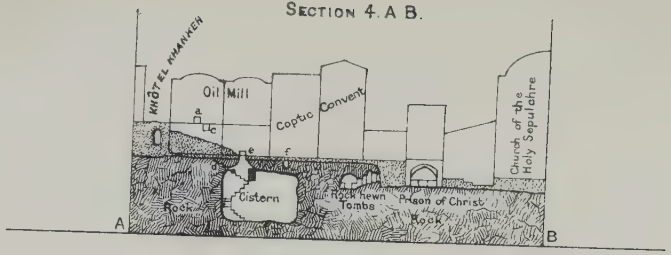
See Herr Schick's letter March 1887.



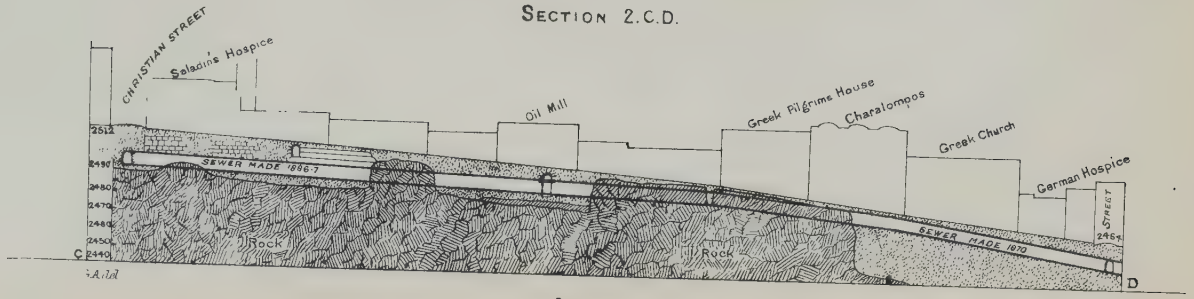
JERUSALEM.

See Herr Schick's letter March. 1887.

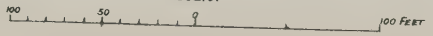
SECTION 4. A B.



SECTION 2. C. C. D.



Scale.



the church west of the Rotunda. At the same time we ascertained the position of the rock there. During the last four months a new sewer has been made in the Harat en Nasâra (Christian Street), and Khôt el Khânkeh, so that the lie of the rock is also known there.

The sewer under Christian Street was made by working north from Mr. Bergheim's shop, and south from the corner of the Khôt el Khânkeh; at the former place its floor was 6 feet below the surface or 2,494 feet above the sea, and at the latter 22 feet below the surface, or 2,490 feet above the sea. The rock was struck in several places, but the sewer was not to be cut out of it, so no section has been sent.

The sewer in the Khôt el Khânkeh was made from east to west, commencing at the mouth of the old sewer made in 1870. For 63 feet it had to be cut out of the rock, or rather the existing sewer deepened; the rock then descended nearly perpendicularly (see section 2), and nothing was found but rubbish and small stones to a depth of 14 feet; the rock is perhaps 5 feet or 6 feet deeper than this. On the south side of the sewer the earth fell in and disclosed a door with lintel and window which was walled up. The men would not open it, but showed me a vault under the oil mill here, which I afterwards examined. At a distance of 62 feet west of the door the rock rises nearly to the surface, and continues near it for 33 feet; at this point the rock again descended, and rubbish and made ground were found; hard and red, not black like the previous made ground, and in part the original soil. Near the southern buildings there was a broken conduit made of good hewn stone. The main Khankeh building (Saladin's Hospice) has no proper foundations, its walls rest on the red earth, and even at the corner only go down 11 feet (section 2); the walls are built of well-hewn stones below ground, and the corners are right angles, not obtuse as above ground. Near the angle the rock is from 16 feet to 17 feet below the surface, and the sewer had to be cut in it a short distance.

These excavations show that no city wall (such as the second) ran along the line of the Khôt el Khânkeh from east to west. The excavations caused several cracks to appear in the neighbouring masonry.

In the oil mill a small window-like hole (*a*, see plan) leads to a small dark chamber (*b*) whence a small hole (*c*, section 4) gives access to a vault under the oil mill. We found a complete lower storey as shown in section 4, but much filled with earth. A low door (*d*) opens on to a rock-hewn flight of steps leading down to a large rock-hewn cistern, which I could not measure as there was water in it. Its mouth is at (*e*), where is a large perforated stone resting on the rock; the depth, including that of the stone, is 37 feet; or from the level of the court above 50 feet. In 1870, when cutting the sewer through the rock here, the workmen broke into the cistern, but closed the hole so as to avoid disturbances. The closed door on the north of this lower storey seems to have led into a sort of court and not into a street. It is clear that much stone was quarried in this locality for building.

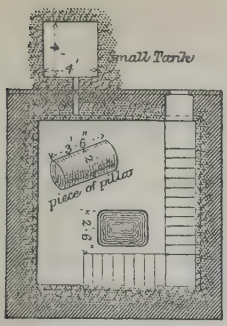
The lower storey discovered is a continuation of the lower storey of the

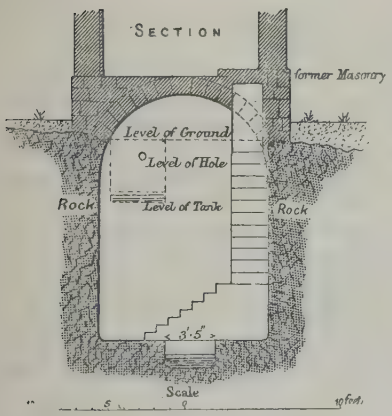
Coptic convent; and the rock-hewn tombs (see plan and section 4) beneath this convent are nearly on the same level as the so-called "Prison of Christ" in the Church of the Holy Sepulchre. It is clear that the old masonry in the lower storeys of the Coptic convent and the oil mill are remains of the House of the Canons of the Crusaders. The principal entrance was from the church, where that of the Coptic convent now is; but there was also one from the north. There is also a larger door on the east side. The building shows many restorations and additions, most of them badly done.

I have been able to do very little towards tracing the course of the second wall. I have determined to dig in the ditch of the castle to find the Gate Gennath, but have not yet got permission, and it is too wet; I must therefore wait for the dry season. Digging in the houses and streets is most difficult, as people will not allow it except by chance. The damage done to so many houses in making the sewer has increased the difficulties, and made the people more afraid of excavations. The time will certainly come one of these days to go on with the work.

5. About five or six years ago there arrived in Jerusalem many members of Jewish families migrating from Yeman or the Hedjas and intending to settle in the Holy Land. They were nearly all very poor, and wanted the charity and assistance of Jews and Christians; the most difficult point was to get lodgings for them. So for a time and in summer a good many lodged in the fields under trees or corners of garden walls, etc.; but this would not do for the colder season. So some Jewish residents bought a very rocky piece of ground south of the village Siloam, about one-third high up on the side of the high hill east of the Siloam gardens in the Kedron Valley and Bir Eyûb. A number of rooms were built, first a lower or ground storey against the cliffs of the rock, which formed the fourth side of each room. Later on an upper storey was built on them, the entrances to the rooms for those were from the east, as for the lower storey are from the west. There are twenty rooms, smaller and larger, and over the entrance door is written in Hebrew the name of the benefactor or builder of the room. Each room is intended for one family, but in some there are now even two. To each room belongs a free space or little court to enable them to make there at the Feast of Tabernacles the "Succoth." On the south there are three rooms below and three above, but then No. 7 and 8 are only two below, as in the upper storey four are built on them. Water the people fetch from Bir Eyûb. A road leads down from the building to the valley.

6. In May, 1886, the proprietor of a piece of ground in cultivating it, taking out from the ground stones and working over the soil to some depth, he found the edge of the rock hewn in a straight line, and when going down on its side, and round about, found rock-hewn steps and a depth of 13 feet. As he wished to make a cistern, this pit was just fit for his purpose, and he therefore cleared it entirely; many hewn stones were between the *débris*, and also a piece from the shaft of a round pillar 3 feet





6 inches long and 2 feet diameter. The steps have a bending and go down to the bottom, in which there is a square sink 1 foot 9 inches deep, 2 feet 6 inches wide, and 3 feet 5 inches long, the flooring of the whole a little declining to it, so even the last drop of fluid could run into this hole. The pit at the top is 11 feet long and 10 feet 8 inches broad, at the bottom something wider, 11 feet 6 inches each way. On the eastern side a round hole hewn through the rock is in communication with a small tank also hewn in the rock; it is square and 4 feet each way and 4 feet 6 inches deep; the above mentioned communication hole being 2 feet 10 inches above the flooring. As hewn stones were found, and other indications showed that one of the pits was arched over, and very likely upon it stood a room in which there was flooring, there must have been a hole in order to draw up the fluid below. This hole I suppose was just over the hole in the bottom. The proprietor of the ground arched it again and made use of it for a cistern, and the small tank is now the filtering "hod" or pool. The question arises, What was in ancient times this pit used for? Some think that it may have been a swimming-bath, used in that way till the water was gradually used up for gardening purposes. This may be, but I think it was a store for oil. The pillar stone may then have been used as the crusher of the olive berries, and when the place became destroyed cast into the pit. But if it was a bath, one of the walls of the chamber on the top of the pit may have been partly open like a porch with two pillars, and the whole covered with a little dome, as the upper building was a complete square. And if it was a bath, it wanted also some light, which then very likely fell down by an opening in the roofing above the stairs. When used for oil nothing of the kind was wanting, but as much as possible it was desired to shut up against light and air. The steps were necessary so that one could go down and clean the hole again when the good oil was all drawn up by a bucket through the opening in the roof. If it was a bath there must have been

near it the country house of some wealthy man, which certainly may have been the case. If it was an oil magazine it proves that in that time a good many olive trees must have stood here in this upper part of the plain. At present there are none, except those in the Greek gardens, to the north and the German colonists in the north-east.

7. The piece of Russian ground lying east of the Court of the Holy Sepulchre is a block of ground 37 feet from north to south, 36 feet east to west, and 14 feet above the level of the street. It seemed, before it was examined, to be a mass of earth facing the street towards the south and east and retained by walls, but towards north and west leaning against other buildings. Grass was growing on the top, and no opening or entrance was recognisable except a walled-up or closed arch in the northern building used as a magazine. Recently the earth has been removed, and under it various ruins have been found. Concerning these I have made the following notes :—

The magazine and buildings adjoining are ancient and of the same period, but have undergone considerable changes.

Six piers were found, two supporting a fine arch of nicely hewn stones, the other four, larger masonry and well cut, the support of a vault, the roof of which is now fallen in ; they appear to be of the Crusading period, as they are similar to those in the Muristan and elsewhere.

A drain was also found, which passed under the buildings and pavement of the street.

Other ruins of walls and vaults were exposed, but of a later period, and there is still a heap of *débris* remaining to be removed later on.

From the position of the piers, vaults, walls, and arches we have, evidently, masonry belonging to three different periods.

The rock was not found, but I believe that it is not far from the surface. Probably the rock will be laid bare when further improvements are made.

C. Schick.

A JERUSALEM CHRONICLE.

Jan. 1, 1886, *to March* 31, 1887.

The municipality of the city has arranged with the hitherto proprietor of the ruined church and conventof Maria Mogadolio, generally called Moumnich, in the north-eastern Mohammedan quarter, and took it over from him. He had there a pottery and brick establishment, which as they now import these things from France is done away with. The municipality has now destroyed all that is above ground, and a new building will be erected for a Mohammedan school. I have been there, but found nothing remarkable. I was not able to visit the arches below, but the workmen and the foreman of the work tells

me there is, except large vaults, nothing of interest there. I will try to go in. But the Moslems will not like it, they are rather jealous, and try to do away with any sign or mark from former Christian works or buildings.

To bring in easily new stones to the new building, the closed door Bab az Zaharieh (or Herod's Gate) is now opened; and the stones are broken from the rock outside the wall, where the wall makes a bend inwardly, south of Jeremiah's Grotto.

Opposite (north) to the north-east corner of the Muristan, the Russians have a piece of ground, which was a ruin looking like a heap of earth, just where the letters C H I N on the Ordnance Maps (1864-65) scale $\frac{1}{2500}$ stand. West of it is now a large new building belonging to the Greek priest of the Holy Sepulchre Church. This piece of ground has been cleared and all the earth removed outside the town, and some masonry of two or, as I think, of three different ages was found, although of no great interest, of which I will send a plan with some notes (see p. 158).

The Russians are developing a great activity in erecting new buildings. On the Mount of Olives during the last ten years a church has been in course of construction. It is now finished; and a small convent or pilgrim-house, trees planted and new roads and arrangements made there, and above all on the highest point of Olivet a square tower is erected, already brought up to a considerable height, quite a new feature of the holy city; it will be four stories high, of which three are already done, and it is hoped that on its top the Mediterranean might be seen. About twelve bells are already fixed up in it.

About 400 feet south-east from the Garden of Gethsemane, higher up the brow of the hill, and in the middle between the two southern roads going up unto the mountain, the Emperor of Russia and his brothers are building a small but beautiful and costly church as a memorial of their mother; it has greatly advanced, and is already near the roofing. The style is strange to us, decidedly Muscovite, and will have seven towers with onion-shaped cupolas. A little higher up they have made a very large cistern, the greater part above ground, built against a cliff of the mountain, so it looks like a building without windows and doors, having only one (somewhat concealed) in order to be able to regulate the running off of the water, when wanted, for any purpose, especially for gardening purposes.

In the Kedron Valley they have bought several of the rock-cut tombs.

At their large establishment or settlement on the height north-west of the town, they have bought outside their boundary wall a large fresh piece of ground, and on it are now erecting new pilgrim-houses, as those inside their enclosure is not sufficient, the latter being under Government rule; the new place is bought and made by the Russian Orthodox Palestine Exploration Society, of which Grand Duke Sergius, a brother of the Emperor, is president. They not only explore but build also churches and pilgrim-houses, and it seems they have plenty

of money. As the new place adjoins the old, they have made a new door in the boundary wall.

The Abyssinians have built a large round Church, very nicely and at great expense ; it is completed up to the roof, but the money has come to an end, so the priest started last week for Abyssinia in order to take reports and photographs of those things which have been already done to the King, and to ask for more money to finish the work. It will be covered by a dome, in a similar way to the Dome of the Rock. I myself made the plan of it, and it stands only a few hundred feet distant from my home. It is unlike the Dome of the Rock in the inside, as there is no rotunda, but there is a square place separated as the holy of holies, round which are two passages or round aisles, and curiously no door has to be opposite the other, so one cannot look straight into the innermost part when the doors are open.

This year we have had a good deal of rain, much more than in some years previous. It fell on 23rd January and lasted for about a week, and on the 10th February snow lay on the higher mountains beyond Bethlehem, and for several nights there was frost, and even thick ice, which damaged the roofings and walls of the houses greatly ; also the trees suffered.

On the 14th February the Crown Prince of Italy arrived, and stayed six days. Two arches were made over the street, one made by the Jews. It was situated 1,350 yards west of the Jaffa Gate, the other 300 yards nearer to the city by the Italians, of a Roman architectural design, from wood and canvas or cloth, and on it stood a figure made of pasteboard and gypsum, representing Italia, stretching out one arm, in her hand a laurel. When the Prince arrived it was a fine day, and the whole population of Jerusalem went out, standing and sitting on both sides of the road from the gate, for more than 2,000 yards. All the house tops, windows, balconies, garden walls, and town wall near the gate, were crowded with people. Soldiers kept order. On Sunday the 20th February the Prince left and went northwards.

In regard of examining the rock-cut old channel on the ground of the Dominicans north of the Damascus gate, the superior of their order had been here, and I had an opportunity of speaking with him on the subject. He promised me that he would speak to the master of the ground, now residing in Paris; he will, perhaps, give me leave to excavate. May he fulfil his promise !

The old parapet wall of the ditch of the castle was broken down, and a new one erected of lower dimensions, so the place looks much more in order, and one can see much better each stone of the castle, especially those in the lower layers, on which I hope some day to report.

C. S.

HEROD'S AMPHITHEATRE.

JERUSALEM.

JOSEPHUS, in "Antiq.," xv, 8, §1, says: "Herod built a theatre at Jerusalem, as also a very great amphitheatre, in the plain (outside town), both very costly works." Hitherto neither of them has yet been found or discovered, and the finding of their sites is a problem up till now.

Some years ago it happened to me, when standing on the high heap of rubbish overtowering the town wall (inside of it, and north of "Burj Kibryt") east of "Bab en Nebi Daud," looking southwards into the now green and lovely country, I observed on a hill side an encircled hollow, which seemed to me to be artificial; a few Siloam fellaheen were standing near, with whom I had settled some business (a bargain for removing earth and bringing certain kinds of stones), I asked them if they could see such and such a place, pointing it out to them, and, when found, if they could tell me the proprietor of the ground. "Could you find it, when we go there?" I asked, and they said, "Yes." "Well, then, let us go there together and see what we may find," was my reply. We went out by the Maghrabeen gate, and down to the pool of Siloam and Bir Eyûb, and then up south-westwards to the top of the hill, and after some search we found the place. At once I saw that the cavity is artificial, and thought that perhaps it was Herod's Amphitheatre! But to prove this assertion excavations were necessary. I mentioned this find to several persons, especially to Dr. Chaplin, verbally, and by writing to Prof. Guthe, at Leipzic (in Germany), the Secretary of the German Palestine Exploration Society, but not telling the latter the *situation;* instead of giving me orders to excavate, he said in his answer: He had also found the site when making his excavations at Siloam, a few years before, and found it strange that I had in my letter not mentioned the exact *site*, as he knows it is a little south of Burj Kibryt. As this is not the case, I understood he wished only to preserve for himself the priority, and as he did not beg me to do anything, I did nothing more in the matter. Dr. and Professor Euting, of Strasburg, also visited Jerusalem, and my son-in-law was travelling for a short time with him, so he told Euting of my find, and guided him to the spot; he picked up the same idea of having been a theatre, but said that excavations ought to be made, and when done, he would be glad to hear of its result, but gave no order to do it on his account, and so my son-in-law tried to do something, and had an idea to purchase the ground, but his endeavours led to no result. He got the proprietor to dig in some places (in the arena), in hopes of finding the pavement of the arena, but without any success. I paid him his outlay, hoping that the time will come when I shall be able to recover my expenses. So for some years nothing was done till recently, when the English Exploration Fund sent me some money in order to enable me to undertake excava-

tions, &c., when opportunity should arrive. So I determined at once to look a little more seriously into the "Theatre." I have now made the necessary measurements and some excavations, so that I am able to make a plan and sections of the whole, which are here inclosed, and to which I add a few words of explanation.

No. 1. Is a map or plan, showing the situation or site of the amphitheatre, and several other places. It is on a double-size scale of the large map.

No. 2. A plan of the Amphitheatre.

No. 3. Elevation and sections from north to south of the middle and *western* part, according to the lines A, B and E, F of plan.

No. 4. Elevation and sections from north to south, middle and *eastern* part, according to the lines in Plan A, B, H, M, K, G, and M, I, L.

No. 5. Elevation and sections from east to west, according to the lines C, D in plan.

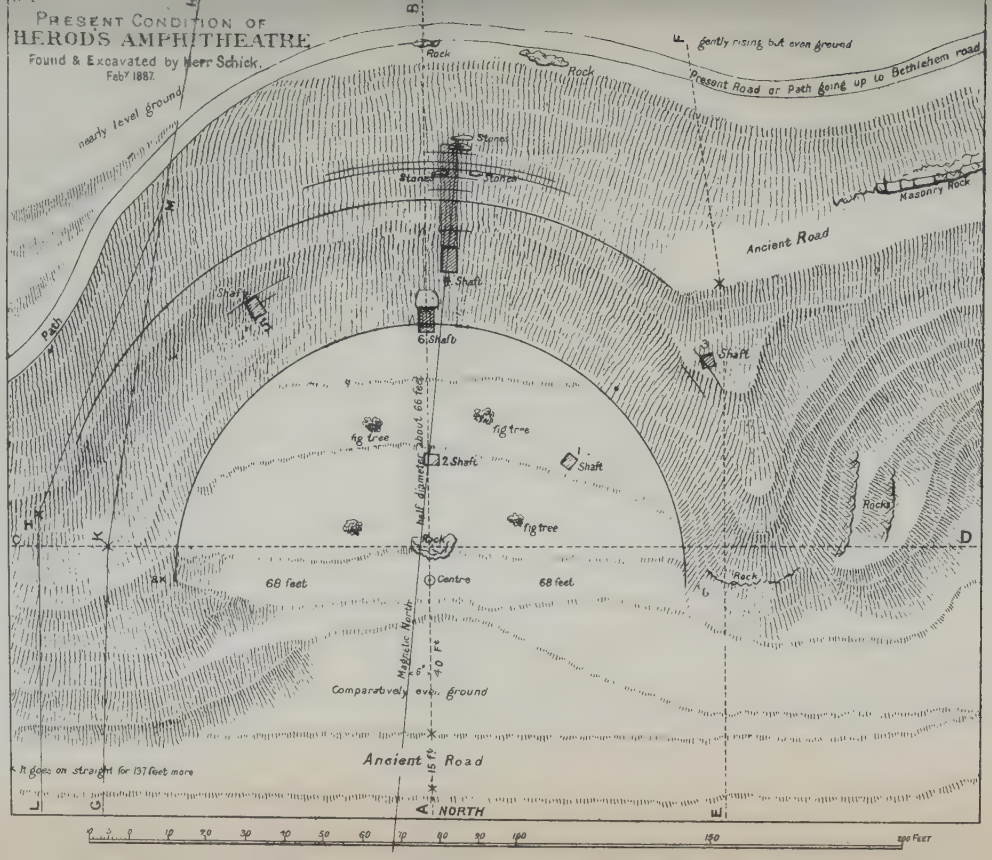
No. 6. Plan, sections, side views, &c., of details found in the neighbourhood.

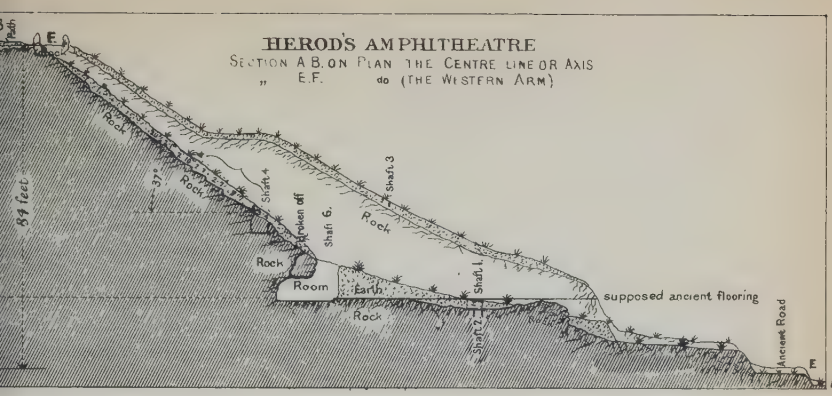
This theatre (as will be seen on the Map No. 1) is situated on the northern and steep slope of a hill, between the two valleys, "Wady Yasul" on the south, and "Wady es Shama" on the north, both going eastwards and falling into the Kedron Valley or "Wady en Nar." This hill is called "Er Ras," and is higher than the spur of the Abu Thor mountain, falling eastwards down to the Kedron, on which the necropolis is found together with Aceldama. So one could not only on the top of "er Ras," but even on the whole slope where the theatre is situated, see away over it and the whole city. On any former seat of it, one could see the top of the Evil Council Hill (Abu Thor), the present windmill, the Protestant Cemetery, Nebi Daud, and the town wall as far as the south-east corner of the Haram, and all that is now outside, with the depression of the Tyropeon, the Pool of Siloam, the Ophel, Kedron Valley up to Gethsemane, the village of Siloam, the Mount of Offence, and top of Mount Olivet. So that the spectators in the theatre had, at any rate, at the same time a very nice view before them.

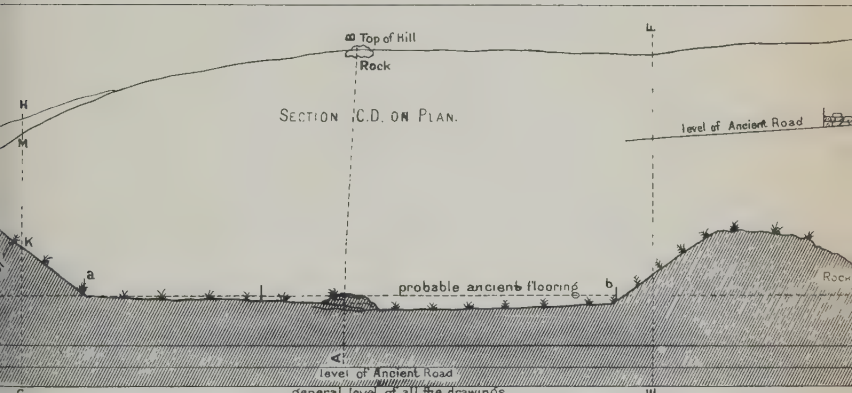
The hill consists to the greater part of very soft limstone, in which the amphitheatre is carved, and what was wanted besides it had to be built by stones, which when existing in greater extent were afterwards again removed, and small traces of it may now be found.

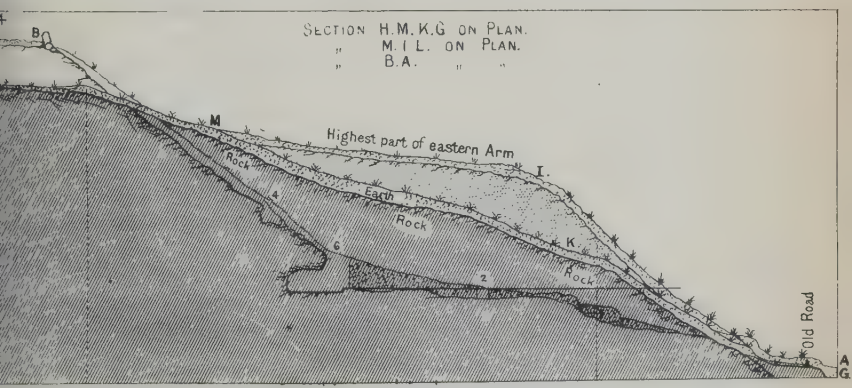
The layer of earth covering the rock is not very thick, shafts for examination of the rock were made; in the rock the seats are, as a kind of steps, still recognisable, although in the course of centuries very much worn and decayed.

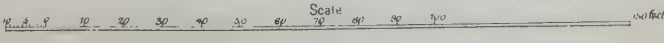
The slope to the horizontal line is still easily to be measured, and makes on all three sides, west, south, and east, 37 degrees. This observation, and that the roundness is exactly a half circle, convinced me fully that we have here Herod's Amphitheatre. I hoped to find the flooring of the arena, but it is destroyed, and I have found nothing of it, as the ground was always cultivated and trees planted, but not so on the


PRESENT CONDITION OF
HEROD'S AMPHITHEATRE
Found & Excavated by Herr Schick.
Feby 1887.
nearly level ground
Path
Rock
Rock
gently rising but even ground
Present Road or Path going up to Bethlehem road
Stones
Stones
Stones
Masonry Rock
Ancient Road
Shaft
Shaft
Shaft
Shaft
Shaft
Shaft
fig tree
fig tree
fig tree
about 66 feet
half diameter
Rock
Rocks
Rock
68 feet
Centre
68 feet
Magnetic North
40 Ft
Comparatively even ground
Ancient Road
15 Ft
It goes on straight for 137 feet more
NORTH
A
B
C
D
E
F
G
H
J
K
L
M
N
0 3 8 10 20 30 40 50 60 70 80 90 100 150 200 FEET


HEROD'S AMPHITHEATRE
SECTION A B. ON PLAN THE CENTRE LINE OR AXIS
" E.F. do (THE WESTERN ARM)
Rock
37 feet
Rock
Shaft 4
Broken off
Shaft 6.
Shaft 3
Rock
84 feet
Rock
Room
Earth
Shaft 1.
supposed ancient flooring
Rock
Shaft 2
Ancient Road
E
A


Top of Hill
Rock
F
H
M
SECTION C.D. ON PLAN.
level of Ancient Road
K
a
probable ancient flooring
b
Rock
level of Ancient Road
G
general level of all the drawings
E


SECTION H.M.K.G ON PLAN.
" M.I.L. ON PLAN.
" B.A. " "
B
M
Highest part of eastern Arm
I.
Rock
4
Earth
Rock
K
G
Rock
2
Old Road
A
G


Scale
10 20 30 40 50 60 70 80 90 100
100 feet

slopes, being too steep. It may be that the flooring of the arena was not paved with stones, perhaps simply a concrete, or a similar flooring, more fit for the games, and hence no traces can be found of it. Also its real altitude cannot exactly be fixed, but it must have been a little higher than the top of the rock, cropping out from the ground in the middle of the arena, nearly the centre of the circle, which is a little north of it (as seen in the drawings). North of it the ground is falling in two steps to a distance of 40 feet from this deepest point, to the highest, on the top or brow of the hill, I measured the height to 84 feet (see No. 3).

The bearing of the axis is toward *north*, 6 degrees west, on the line of the northern face of the theatre (the full diameter) 264 degrees, very nearly the same as the theatre Akud (265 degrees) at Scythopolis.

Before I speak of the measurements I will say a few words on the shafts I made.

Shafts 1 and 2 were made to find the flooring of the arena ; but except the rock, nothing was found.

Shaft 3, after a few feet, rock was struck, and traces of steps found in in a line with the circle.

Shaft 4 was rather a trench 26 feet long, and the rocks for that length were laid bare. Here the traces of former steps were distinctly visible, and in an exact straight line of 37 degrees to the horizon. At the lower end (of the trench) was a kind of cavity with an even flooring, and about 5 feet wide, on the upper side, also about 5 feet high. From this (upper) edge the slope upwards for 9 feet 7 inches is a smooth rock, without observing traces of former steps, but after 9 feet 7 inches were steps measuring in the slanting or slope line, 2 feet 7 inches, 2 feet 7 inches, 1 foot 9½ inches, 2 feet 1¼ inches, and 2 feet 1¼ inches.

Shaft 5. When at a depth of about 7 feet deep rock was found, and tracings of two steps on it were seen, but nothing else of importance. As I wished to find the lower limit of the steps, and the beginning of the arena—

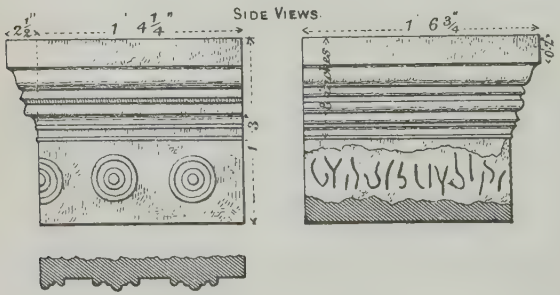
Shaft 6 was made, where at an average depth of about 10 feet, the rock was found as an even, horizontal flooring, with a 5-inch step leading into a cavity or small room with a sloping roof, 6 feet wide by 14 feet long, and in height about 6 feet or more (see Section 3). The rock was so brittle that a few days after, in which a heavy rain had fallen, I found the roof broken and fallen in.

As the proprietor of the ground now raised difficulties and objections to further diggings, in hope of getting a much higher pay than I had promised him at the beginning, and as I thought I had seen enough to prove Herod's Amphitheatre to have been here, the shafts were filled up, and so ended the work.

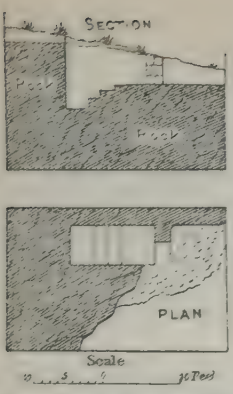
The measurements I made in the following manner :—At *a* and *b* (see Nos. 2 and 5) I placed poles and measured the straight line between, which I found 136 feet long, so the half diameter would be 68 feet, but I have reason to believe it is only 66 feet (this is the measure to the step mentioned in Shaft 6). So the arena would have contained 6,830 square feet.

To the north, although the ground falls in two terraces or steps, it seems to have belonged to the theatre, from the centre point 40 feet wide northwards, where there is a straight strip of land, which certainly has been once a road about 15 feet broad, going eastwards (from the axis of the theatre) 246 feet, ending in east abruptly on the side of the hill at some height up. I could not observe any tracing of its continuity. Steps may have been here leading down to the bottom of the valley, or was this road simply a place for running at the games? I cannot tell. Westwards from the theatre it comes into the bottom of the valley, and there a little higher up a similar road crosses the valley on some higher level, going thence north-eastwards to the brow and top of the northern hill, from which a branch of a road leads down to the widening of the valley near Bir Eyûb, and another branch goes north-westwards over Aceldama and to the road which crosses the Hinnom Valley. I show this with dotted lines on Map No. 1; but have to remark that cultivation of the ground for many centuries has obliterated the greater part, and so the tracing out is made with some difficulty.

Half way, or rather more than half way up, on the western limb of the theatre, comes another road, which can be traced up to the aqueduct and farther on to the Bethlehem road (see No. 1 and No. 2), which is still in use, with the exception of that coming down from the aqueduct. It does not go into the theatre, but girding its upper edge (as seen on No. 2). Here the top of the hill is even, and not very broad; at about 200 feet, the southern slope begins. At about 150 feet south of the upper edge of the theatre the ground was recently dug, and trees planted. Here a number of hewn stones were found. One with fine sculpture, and a



kind of inscription. It is a pity that the fellaheen, in order to make the inscription more visible, have rubbed it out with flintstone, and so, perhaps, some damage was done. These hewn stones prove that once a building had stood here of some importance. Close to this spot is a kind of pit, or small tank, cut into the solid (hard not soft) rock. It is $5\frac{1}{2}$ feet wide, 9 feet deep, in west, and then the flooring goes on in



3 steps, and to its eastern wall 10½ feet long. The latter is 2 feet thick, partly now destroyed, and in front of it, is the rock smoothed and even—a little distance off it there is a rock-cut cave.

The top of this hill, called "Er Ras," *i.e.*, the Head. This means not the hill-top—as in that case all hill-tops might be called "Ras," which is not the case, only when they are really the crowning part of something else besides the hill sides. So I think it means here the top or head or crowning part of the theatre. "Wady es Shama," on which southern side it stood, means either valley of the "Wax Candle," or of the pier or pillar—and so in time of old, such a one or more may have once stood here, and hence the present name of the valley.

The limits of this theatre can now be fixed with some certainty. But I think, as already stated, the diameter of the arena circle was 132 feet, and in proportion, and also the present condition of the ground shows the diameter to the outer boundary lines must have been about 200 feet. In the theatre at Ma-mas (see Vol. II, page 66) the arena has a diameter of 120 feet, and the outer 195 feet. This at Jerusalem was therefore a little larger. At the Akud theatre at Beisan, or Scythopolis, the diameter is 197 feet, and as the Vomitories took 50 + 50 = 100 feet, the arena diameter, at the most, was 97 feet; hence it was something smaller than that in Jerusalem. It could therefore rival not only those above mentioned, but also the one in Gerasa, and others, if not with the one at Amman, east of the Jordan. The one at Cæsarea (on the sea shore) was even smaller. So Josephus may call this Herod's Amphitheatre, with some right, as "a very great" one. This expression included at the same time the "Theatre" Herod built in the City of Jerusalem itself which must have been much smaller. As we now know the size of the greater one, we may form some opinion as to the size of the theatre in the town, which had an arena of perhaps only 50 feet in diameter. This will be a leading point when searching for its site. There are now two places suggested on which it might have stood: the one suggested by Sir Charles Wilson south of the Aksa, and the other suggested by Prof. Guthe south of the "Burj Kibryt."

In regard to the one outside the town, Josephus has, unfortunately omitted to tell us on which side it is. So that we are free to look for it on all the four sides, but as he uses a word generally translated by "plain," we cannot look for it east of Jerusalem, as there are no plains. On the north there are plains enough, but the spectators sitting in the theatre would not have a fine view before them. The site on which Dr. Riess suggested the theatre might be found, proved to have been the church and convent of St. Stephen. And further, as on the north everywhere

the rock and natural ground is visible, and there is nowhere any trace of a theatre, so it cannot have been on the north side. Towards the west one would look first for it. But hitherto no trace has been found, although the ground became, in the time of my stay here, cultivated, and made into gardens, and houses were built, etc., yet nothing of the kind was found. So we were obliged to look for it on the south side. That no trace of such an important and large building was found, some writers have taken it as a proof that the notice of Josephus is apocryphal—telling more than Herod really did—which is contradicted by my discoveries, and everything in favour of my site, except the words used by Josephus, when it positively means "*plain*," as my site is some distance from the plain (the largest plain in the neighbourhood of Jerusalem) and situated between the hills.

But one must remember that on a hill-side such an amphitheatre was much more easy to be made, and with much less expense than on level ground. Even the expression Amphi-theatre of Josephus seems to indicate this, as generally they were—though not always—but in most cases erected on hill-slopes, at least in all towns where hills were near enough ; so I think Herod would follow also in this the Roman custom. And thus may the words used by Josephus, and generally translated "in the plain," have also the meaning—in the field—as we can see it was so in other instances ; and when so used, then all things agree.

C. Schick.

REMARKS ON HERR SCHICK'S REPORT.

North Aqueduct.—The possibility of this going to Bireh was discussed while I was in Palestine. All the country has been examined frequently, but no traces of aqueduct found. It is a very rocky country, and the channel is pretty certain to have been seen on the surface had it existed. The survey party always looked out for and traced many aqueducts. I believe Mr. Schick's formed view to be correct : that the water was collected from surface channels near Jeremiah's Grotto.

No. 1 *and No.* 3 *Tanks.*—I do not understand how Mr. Schick has ascertained that "all is rock," and that the continuation northwards is "untenable." All the visible rock has been examined, but unless the platform has been removed and the wall and houses north of the platform pulled down, it is impossible that any facts can have been discovered to prove this statement. The remarks made do not seem to me sufficient to contradict the known fact that cistern No. 3 is closed on the north *by a masonry wall.*

Tombs near Golden Gate.—It is quite possible these may be Christian, but they might be Moslem if east and west, or might be burial places of

the numerous persons slain in the enclosures by the Crusaders, and other conquerors.

South of Ecce Homo Arch.—Is all this space now built over? If so, it is much to be regretted.

North Side 1st Wall.—Very likely the scarp is as far south as Mr. Schick supposes.

South Side 1st Wall.—The tracing east of the Protestant cemetery and the tracing of the aqueduct *west* of Pool of Siloam, are two of the most hopeful bits of work left to be done.

C. R. C.

THE TOWER OF EDAR.

I do not recollect, at this moment, whether Conder recognised and recovered this most interesting site which we meet once in the Bible text, and once marginally.

In Genesis xxxv, after the touching account of Rachel's death and roadside burial, we read that Israel, journeying Hebronwards (v. 21), "spread his tent beyond the tower of Edar." The LXX drop this verse altogether, and Josephus makes no allusion to it, probably on account of the incident mentioned in v. 22. In Micah iv, 8, we read: "And thou, O tower of the flock (Edar, marginally), the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

Now, why should "the kingdom," and what kingdom, come to this stronghold of the daughter of Zion—Jerusalem?

Further, St. Luke describes the apparition of "the angel of the Lord" to the humble "shepherds abiding in the field" near Bethlehem. Why should they be selected for this high honour, and why should the first words of John the Baptist, recognising the Messiah, be "Behold the Lamb of God," and what has all this to do with the "tower of the flock," Edar? Dr. Edersheim, in his delightful work, "The Life and Times of Jesus the Messiah" (vol. i, p. 186), gives us the answer: "That the Messiah was to be born in Bethlehem, was a settled conviction. Equally so was the belief that He was to be revealed from Migdal Eder, 'the tower of the flock.' This Migdal Eder[1] was not the watch tower for the

[1] According to Jerome it was 1,000 paces from Bethlehem. Smith's Dictionary *in re*. R. F. H.

According to Monks at Bethlehem it was in a valley half an hour eastward from Bethlehem. Robinson, vol. ii, p. 160.—R. F. H.

ordinary flocks which pastured on the barren sheep ground beyond Bethlehem, but lay close to the town, on the road to Jerusalem. A passage in the Mishnah leads to the conclusion that the flock which pastured there were destined for Temple sacrifices, and, accordingly, that the shepherds who watched over them were not ordinary shepherds. The latter were under the ban of Rabbinism, on account of their necessary isolation from religious ordinances, and their manner of life, which rendered strict legal observance unlikely, if not absolutely impossible. The same Mishna passage also leads us to infer that these flocks lay out *all the year round*, since they are spoken of as in the fields thirty days before the Passover, that is in the month of February, when, in Palestine, the average rainfall is nearly greatest. Thus Jewish tradition, in some dim manner, apprehended the first revelation of the Messiah from that Migdal Eder, where shepherds watched the Temple flock all the year round. Of the deep symbolic significance of such a coincidence it is needless to speak."

Now we can understand the King of the Jews, the Son of David, deigning to reveal Himself in His ancestral home; now we can understand the angelic mission to the shepherd providers of the pascal lamb as they watched their flocks around the tower of Edar, and the "haste" with which they repair to Bethlehem to see the Pascal Lamb, slain from the foundation of the world; now we can understand the inspired exclamation of the Baptist, "Behold the Lamb of God!" Micah's kingdom *had* come to Migdal Edar, the tower of the flock.

As to recovery of the site, I fancy the remains of the tower may still exist, probably on the road from Jerusalem, 1,000 paces from Bethlehem, and not at the Monkish site in a valley, half an hour east of Bethlehem. Writing thus far, I referred to sheet xvii of the Map of Western Palestine, drew a pencil circle (with an inch radius) around Bethlehem, and then carefully examined its interior. To the north it just cuts Rachel's tomb; three-eighths of a mile to the south-east of the tomb, is Kabúr et Tefál (tombs of Tefál) on a track.

In the centre is Bethlehem, and six-eighths of a mile to its east is Beit-Sáhúr (Beth-zur). No other site in the right upper quadrant of the circle; three and a half-eighths south and a little west of Beth-zur, is the well Bir Karan Gharí. In the north-west quadrant there is no site; two aqueducts run through the south-west quadrant, and below their junction is Ras esh Shababún.

On a nullah, three-eighths of a mile south of the Church of the Nativity at Bethlehem, stands a watch tower without name, and one and three quarter-eighths south-west of it is the site Bátu Fakús, two and a half-eighths, south of which is Hindági. These are all the sites within the Bethlehem circle. Now, does the nameless watch tower represent that of Edár? It is off Jacob's track to Hebron; it is within Jerome's 1,000 paces; it is in a valley, but not half an hour eastward from Bethlehem, according to the Monkish site.

I hope Captain Conder will kindly favour us with his opinion in this matter. Not knowing his whereabouts, I can only address him through the pages of our *Quarterly*.

R. F. Hutchinson, M.D.

Jhansi, *March* 5, 1887.

Note.—No conclusive identification of this site is, I think, recognised. Jerome's site is, perhaps, the Kenîset er Ra'wât, "Church of Flocks," east of Bethlehem—the old traditional Shepherd's Field. The watch-towers round Bethlehem are quite modern.—C.R.C.

POPULATION LIST OF THE LÎVÂ OF 'AKKA.

By G. Schumacher.

The population of the principal places in Palestine was to the presen date, in the absence of any census of official character merely an estimate one, as the *Dafâtir en Nefûs* دفاتر النفوس the "registers of souls" were based on such erroneous reports and contained such multitudes of false statements, that it was impossible to consider them as an authentic register, as even the spelling of the local names were apt to lead to infinite errors. At the beginning of 1886, one year ago, the Ministry of the "Travaux Publics," the *Adâret en Nâfa'a* at Constantinople, took up with praiseworthy zeal the reconstruction of the roads throughout the empire, a reform which had been already introduced during Midhat Pasha's government as Grand Vizier at the Capital, and especially executed during his time as Governor-General of Syria, but which had been dropped again until the date above stated.

The orders of the Administration of Public works were based on the following grounds: That the roads, "chaussées," were to be constructed in socage; that every male subject of the empire, from the age of 16 to 60 years, was obliged to do socage duty, and that foreign subjects were not exempted from this duty, for the general welfare of the country. This service was limited to an annual labour of four days for every person liable to socage, to work appointed by the engineer.

To perform these stipulations, the Government soon found that a thorough review of the census of population was urgent, and therefore induced accurate lists of every Mudirîye, Kaimakâmîye and Mutasarrifîye (Lîvâ), which are handed over to the engineer of the district, according to which he distributes the socage work. In the Lîvâ, or the so-called "Pashalik" of 'Akka, in the limits of which, the reconstruction of roads

was defined by the Authorities of Syria as "an urgent necessity owing to its importance," the lists or census were made with some care, and the work in the field began also and is still continued, but they soon proved to be unexact. As I had the superintendence of these public works within the Lîvâ, I caused a second thorough name list, which I for a good part personally controlled, and was supported by the envy of individuals in this function, as I was sure that no fellâh would perform his duty unless every capable soul of the village was also present. The counting up was therefore especially done with regard to the male members of a family, while the women and children were noted with less exactitude; the following list contains therefore in its first column the number of male persons liable to socage between the ages of 16 to 60, the second, the actual number of souls in the place; this last number was found to be exactly five times the amount of the socagers and this multiplicant (five) was thus found: I chose Tiberias and Haifa, as places of special study, took the "Mamûr en Nefûs," the employé with a number of Zaptiehs (police) and went from house to house, counting up every living human soul in a *Hâra* حارة (quarter), noting besides those members who were capable of doing socage work, and from this detailed inspection I found the above mentioned coëfficient. The population of the cities of Haifa, Tiberias, and Nazareth was several times checked and is therefore as exact as possible; that of Safed is based upon the reports of the officials, as the fanaticism of the native Jews threw too many obstacles in the way of personal inquiry; 'Akka was partly checked by me, and I believe the number given to be trustworthy. The spelling of the names (in Arabic) are given according to the list gathered on the spot by the officials. They were, without exception, checked by me and such natives who have a thorough knowledge of the country, such as Tâbo and 'Ashâr (land-register and Tenth) officials.

NOTE.—A few alterations in the spelling of the names in English have been made to agree with those on the P.E.F. maps.

LIST OF POPULATION OF THE LIVA OF 'AKKA.

لواء عكا

1. Kada of 'Akka. قضا عكّا

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katlûk) Catholics.	Greek Catholics.	Moslems.			
نفس عكّا حارات	City of 'Akka: (without its military force)—										
حارة المبلطة	1. Quarters: Hâret el Muballata ..	..	..	..	..	..	..	337	337	1,685	
حارة الشيخ عبد الله	„ „ esh Sheikh 'Abdallah	..	28	16	33	42	250	188	557	2,785	
حارة القاسميه	„ „ el Kâsimîyeh ..	..	..	..	..	..	..	141	141	705	
حارة الشخوص	„ „ esh Shekhûs ..	..	..	..	..	47	..	83	130	650	
حارة الشراشحة	„ „ esh Sherâshha ..	..	..	..	..	..	..	111	111	555	
حارة المجادلة	„ „ el Mejâdly ..	..	..	..	..	69	105	218	392	1,960	
حارة القلعة	„ „ el Kŭl'ah ..	..	..	..	..	..	..	150	150	750	
حارة عين الست	„ „ 'Ain es Sitt ..	..	..	..	..	..	..	43	43	215	
حارة البساتين	„ „ el Busâtîn ..	..	..	..	..	..	..	19	19	95	
حارة قرية المنشيّة	„ Kiryet el Menshîyeh ..	..	..	..	..	..	..	80	80	400	
									1,960 City of 'Akka..	9,800	9,800

Kada 'Akka—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûk) Catholics.	Greek Catholics.	Moslems.			
قرايا ساحل عكا الزيب	2. Villages of Sâhel 'Akka (shore)—Kiryet ez Zîb	..	..	..	..	..	..	146	146	730	
قرية عمقا	3. „ 'Amka	..	..	..	..	..	..	148	148	740	
قرية جديدة	4. „ Jedeiyideh	..	..	..	..	..	25	24	49	245	
قرية نهر التل	5. „ Nahret Tell..	..	..	..	..	..	..	55	55	275	
قرية الغابسية	6. „ el Ghâbsîyeh	..	..	..	..	..	..	78	78	390	
قرية المزرعة	7. „ el Mezra'h	..	..	..	..	..	..	37	37	185	
قرية شيخ داود	8. „ Sheikh Daûd	..	..	..	..	..	..	64	64	320	
قرية حفر ياسيف	9. „ Kefr Yâsîf	..	..	..	..	..	145	37	182	910	
قرية يركا	10. „ Yerka	256	..	..	..	1	..	..	257	1,285	
قرية سميرية	11. „ es Smeirîyeh	..	..	..	..	..	..	54	54	270	
قرية مكر	12. „ Mekr	..	..	..	..	18	3	35	56	280	

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûk) Catholics.	Greek Catholics.	Moslems.			
قرية الكويكات	13. Kiryet el Kuweikât	..	..	..	..	..	..	113	113	565	
قرية ابو سنان	14. „ Abu Senân..	66	..	..	..	..	47	..	113	565	
قرية جت	15. „ Jett..	21	..	..	..	..	..	..	21	105	
قرية يانوح	16. „ Yânûh	49	..	..	..	..	..	..	49	245	
قرية القهوة	17. „ el Kahweh	..	..	..	..	..	..	74	74	370	
قرية جولس	18. „ Jûlis	72	..	..	..	..	..	..	72	360	
قرية البصة	19. „ el Basseh	..	..	..	..	..	278	114	392	1,960	
							Sâhel	'Akka	1,960	9,800	19,600
قرايا ناحية الشاغور	Villages of the Nâhiet esh Shâghûr (in the Kada of 'Akka)—										
قرية مجد الكروم	20. Kiryet Mejd el Kerûm	..	..	..	..	..	..	215	215	1,075	
قرية عرابي	21. „ 'Arrâbet	..	..	..	..	37	..	157	194	970	

Kada 'Akka—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûlik) Catholics.	Greek Catholics.	Moslems.			
قرية يقوق	22. Kiryet Yakûk	..	..	..	..	..	..	21	21	105	
قرية كفرعنان	23. „ Kefr 'Anân ('Enân) ..	..	..	..	..	..	..	16	16	80	
قرية بعنة	24. „ B'aneh	..	..	..	..	..	56	68	124	620	
قرية سيجور	25. „ Seijûr	38	..	..	..	..	..	..	38	190	
قرية الرامي	26. „ er Râmeh	85	..	..	..	..	25	115	225	1,125	
قرية ديرحنا	27. „ Deir Hanna	..	..	..	..	17	..	56	73	365	
قرية مغار الحزور	28. „ Mughâr el Hazzûr ..	125	..	..	..	84	..	36	272	1,360	
قرية نحف	29. „ Nuhf	..	..	..	..	..	..	95	95	475	
قرية الفراضة	30. „ el Ferrâdieh	..	..	..	..	..	..	91	91	455	
قرية ديرالاسد	31. „ Deir el Asad	..	..	..	..	..	..	145	145	725	
قرية سخنين	32. „ Sukhnîn	..	..	..	..	30	25	328	383	1,915	
قرية كسرة	33. „ Kesra	14	..	..	..	..	..	..	14	70	
قرية عيلبون	34. „ 'Ailbûn	..	..	..	..	42	..	..	42	210	
						Esh	Shâghûr ..		1,948	9,740	29,340

Kada 'Akka—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûk) Catholics.	Greek Catholics.	Moslems.			
قرايا ناحية شفاعمر	Villages: Nâhiet Shefa 'Amr (Kada 'Akka) (Mudiriyeh)			Pro-tes-tnts.							
نفس شفاعمر	35. City of Shefa 'Amr	88	6	35	28	220	19	159	550	2,750	
قرية الطمرة	36. Kiryet et Tumrah	..	..	..	..	..	..	107	107	535	
قرية شيخ بريك	37. „ Sheikh Abreik	..	..	..	..	..	..	79	79	395	
قرية طبعون	38. „ Tuba 'ûn	..	..	..	..	..	..	18	18	90	
قرية مجدل	39. „ el Mejdel	..	..	..	..	..	..	19	19	95	
قرية جيدا	40. „ Jeida	..	..	..	..	..	..	28	28	140	
قرية حارتية	41. „ Harithîyeh	..	..	..	..	..	..	24	24	120	
قرية جدرو	42. „ Jidru	..	..	..	..	..	..	12	12	60	
قرية ام العمد	43. „ Umm el Amad	..	..	..	..	..	..	11	11	55	
قرية شعب	44. „ Sha'îb	..	..	..	..	..	17	269	286	1,430	

Kada 'Akka—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Kutûk) Catholics.	Greek Catholics.	Moslems.			
قرية بيت لحم	45. Kiryet Beit Lahm	..	..	..	..	..	..	11	11	55	
قرية قدمون	46. „ Kadmûn	..	..	..	..	23	..	139	162	810	
قرية عبلين	47. „ 'Abelîn	..	..	..	6	14	80	49	149	745	
قرية رويس	48. } „ Ruweis	..	..	..	..	..	..	38	38	190	
قرية ميعار	49. } 50. „ Mî'âr	..	..	..	..	..	..	96	96	480	
قرية كابول	51. „ Kâbûl	..	..	..	..	..	..	83	83	415	
قرية البروة	52. „ el Birweh	..	..	..	..	..	21	130	151	755	
غوارنة القرابصة	53. Ghawârnet el Karâbsa	..	..	..	..	..	..	33	33	165	
غوارنة الكواميل	54. „ el Kuâmil	..	..	..	..	..	..	42	42	210	
قرية الدامون	55. Kiryet ed Dâmûn..	..	..	..	..	..	..	145	145	725	
						Nah	iet She	fa Amr	2,044	10,220	
								Total o	f the Ka	da 'Akka	39,560

2. Kada Haifa. قضا حيفا

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûlik) Catholics.	Greek Catholics.	Moslems.			
		Protestnts.									
نفس حيفا	1. City of Haifa—										
	(*a.*) Natives	6	35	70	42	393	129	605	1,280	6,400	
	(*b.*) Foreigners—										
	German subjects	..	..	..	..	..	..	..	66	330	
	American ,, ...	..	..	..	..	..	..	..	10	50	
	Austrian ,, ...	..	..	..	..	..	..	..	15	75	
	Holland ,, ...	..	..	..	..	..	..	..	4	20	
	Spanish ,, ...	..	..	..	..	..	..	..	15	75	
	French ,, ...	..	..	..	..	..	..	..	35	175	
	English ,, ...	..	..	..	..	..	..	..	8	40	
قرايا قضا حيفا	Villages of the Kada Haifa—						City of	Haifa	1,433	7,165	46,725
قرية بلد الشيخ	2. Kiryet Belled esh Sheikh ..	..	..	..	..	..	..	90	90	450	
قرية الهربج	3. ,, el Harbaj	..	.	..	..	..	..	15	15	75	
قرية الياجور	4. ,, el Yâjûr	..	..	..	..	..	..	30	30	150	

N

Kada Haifa—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûlik) Catholics.	Greek Catholics.	Moslems.			
قرية كفرتا	5. Kiryet Kefr Etta	..	..	..	..	..	..	57	57	285	
قرية عسفيا	6. „ 'Esfia	96	..	..	..	15	..	..	111	555	
قرية دالية الكرمل	7. „ Dâliet el Kurmul.. ..	124	..	..	..	..	..	..	124	620	
قرية قيرة	8. „ Kîreh	..	..	..	..	..	..	13	13	65	
قرية ام الزينات	9. „ Umm ez Zeinât	..	..	..	..	..	..	150	150	750	
قرية الطيرة	10. „ et Tîreh	..	..	..	..	..	..	511	511	2,555	
قرية برج الخيل	11. „ Burj el Kheil	..	..	..	..	..	..	21	21	105	
الكبابير	12. „ el Kabâbîr (Siyâh) ..	..	..	..	..	..	..	5	5	25	
قرية صرفند	13. „ Sûrafend	..	..	..	..	..	..	54	54	270	
قرية المزار	14. „ el Mizâr	..	..	..	..	..	..	17	17	85	
قرية صبّارين	15. „ Sûbbârîn	..	..	..	..	..	..	232	232	1,160	

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûlik) Catholics.	Greek Catholics.	Moslems.			
قرية ام الدفوف	16. Kiryet Umm ed Dfûf	..	..	..	..	..	..	18	18	90	
قرية اجذم	17. „ Ijzim	..	..	..	..	..	..	342	342	1710	
قرية ام العلق	18. „ Umm el 'Alak	..	..	..	..	..	..	17	17	85	
قرية سنديانة	19. „ Sindiâneh	..	..	..	..	..	..	104	104	520	
قرية جبع	20. „ Jeba'	..	..	..	..	..	..	88	88	440	
قرية الريحانية	21. „ er Rîhâneh	..	..	..	..	..	..	38	38	190	
قرية كركور	22. „ Kerkûr	..	..	..	..	..	..	21	21	105	
قرية عتليت	23. „ 'Athlît	..	..	..	..	..	..	36	36	180	
قرية عرعره	24. „ 'Ar'arah	..	..	..	..	..	..	120	120	600	
قرية المراح	25. „ el Marâh	..	..	..	..	..	..	37	37	185	
قرية عيز غزال	26. „ 'Ain Ghuzâl	..	..	..	..	..	..	182	182	910	

Kada Haifa—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Kathûk) Catholics.	Greek Catholics.	Moslems.			
قرية كفر قرع	27. Kiryet Kefr Kâra..	..	..	..	..	..	..	141	141	705	
قرية القذيّر	28. „ el Kannîr	..	..	..	..	..	..	133	133	665	
قرية شفيا	29. „ Shefeia	..	..	..	..	..	..	26	26	130	
قرية عين حوض	30. „ 'Ain Hôd..	..	..	..	..	..	..	39	39	195	
قرية كفرين	31. „ Kefrein	..	..	..	..	..	..	97	97	485	
قرية ام التوت	32. „ Umm et Tût	..	..	..	..	..	..	8	8	40	
قرية بريكة	33. „ Bureikeh	..	..	..	..	..	..	23	23	115	
قرية الزرغانية	34. „ ez Zerghânîyeh	..	..	..	..	..	..	10	10	50	
قرية كفر لام	35. „ Kefr Lâm .. .	..	..	..	..	..	..	36	36	180	
قرية دالية الروحه	36. „ Dâliet er Ruhah	..	..	..	..	..	..	39	39	195	

Kada Haifa—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûlik) Catholics.	Greek Catholics.	Moslems.			
قرية الفريديس	37. Kiryet el Fureidîs	..	..	..	..	..	..	60	60	300	
قرية الطنطورة	38. „ et Tantûrah	..	..	..	..	..	..	154	154	770	
قرية الخبيزة	39. „ el Khobbeizeh	..	..	..	..	..	..	63	63	315	
قرية باقة الشرقية	40. „ Bâka, esh Sherkîyeh ..	..	..	..	..	..	..	36	36	180	
قرية جعاره	41. „ J'ârah	..	..	..	..	..	..	27	27	135	
قرية ام الشوف	42. „ Umm esh Shûf	..	..	..	..		..	75	75	375	
قرية زمارين	43. „ Zimmarîn	..	102	..	..	..	..	..	102	510	
عرب قيسارية	44. 'Arab Kaisârieh	..	..	..	..	..	..	134	134	670	
جراكس	45. Jerâkes (Circassians) .. .	..	..	..	..	..	..	26	26	130	
بشناق	46. Bushnâk (Bosniaks) (Caesarea)	..	..	..	..	..	..	53	53	265	
عوارنة الزرقة	47. Ghuwârnet ez Zerka	..	..	..	..	..	..	47	47	235	
قرية ميماس	48. Kiryet Ma-mâs	..	..	1	..	..	..	22	23	115	
				Village	s of	Kada	Haifa		3,785	18,925	65,650

KADA EN NÂSIRA* (Nazareth) قضا الناصرة

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûk) Catholics.	Greek Catholics.	Moslems.			
		Protestnts.									
نفس الناصرة	1. City of Nazareth	58	..	44	223	169	497	324	1,315	6,575	
قرية الصفوري	2. Kiryet es Seffûrich	..	..	..	..	..	..	588	588	2,940	
قرية الرينة	3. „ er Reineh	half	Christian,		half	Moslem		town	230	1,150	
قرية معلول	4. „ Ma'lûl	..	..	..	..	..	..	..	130	650	
قرية يافا	5. „ Yâfa..	half	Christian,		half	Moslem		village	180	900	
قرية المجيدل	6. „ el Mujeidel	for the greater part				Moslems			200	1,000	
قرية المشهد	7. „ el Meshhed	..	..	..	..	..	..	90	90	450	
قرية الدبوري	8. „ ed Debûrieh	..	..	..	..	..	..	60	60	300	

* Unfortunately the religions of the villages were not counted up separately, and merely the total number given.

Kada en Nâsira—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katholik) Catholics.	Greek Catholics.	Moslems.			
قرية العفولة	9. Kiryet el 'Afûleh	..	..	..	..	..	..	130	130	630	
قرية الفولة	10. „ el Fûleh	..	..	..	..	..	..	60	60	300	
قرية جباتا جباتة Accord. to Natives. Accord. to Philology.	11. „ Jebâta	..	..	..	..	..	..	40	40	200	
قرية جنجار	12. „ Junjâr	..	..	..	..	..	..	25	25	125	
قرية تل الشمام	13. „ Tell esh Shemmâm ..	..	..	..	..	..	..	30	30	150	
قرية سموني	14. „ Semûnieh	..	..	..	..	..	..	20	20	100	
قرية عين البيضا (البيصة) In the lists.	15. „ 'Ain el Beida	..	..	..	..	..	..	6	6	30	
قرية طرعان	16. „ Tor'ân	..	Christians and Moslems						120	600	

Kada en Nâsira—*continued.*

Name of City or Village.			Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.		Druses.	Jews.	Maronites.	Latins,	(Kathlik) Catholics.	Greek Catholics.	Moslems.			
قرية كفر كنا	17.	Kiryet Kefr Kenna				Greater part		Christians		166	830	
قرية عين ماهل	18.	„ 'Ain Mâhil			..	..	..	..	39	39	195	
قرية كفر مندا	19.	„ Kefr Menda			..	..	..	..	50	50	250	
قرية كوكب	20.	„ Kaukab			..	..	..	..	22	22	110	
قرية كسال	21.	„ Iksâl			..	..	..	..	120	120	600	
قرية خنيفس	22.	„ Ikhneifis			..	..	..	..	8	8	40	
قرية البعينة	23.	„ B'aîneh			..	..	..	..	27	27	135	
قرية الرمانة	24.	„ er Rummâneh			..	..	..	..	8	8	40	
قرية العزر	25.	„ el 'Azeir			..	..	..	..	9	9	45	
قرية عيلوط	26.	„ 'Ailut			..	..	..	..	70	70	350	
						Total		Kada	Nâsira	3,783	18,715	84,365

Name of City or Village.		Number liable to Socage, acc. to Religion,							Total.	Soul's.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katlûk) Catholics.	Greek Catholics.	Moslems.			
										City of Tiberias.	
نفسَ طبريا	1. City of Tiberias	..	105	..	6	43	3	271	728	3,640	
قرية حطين	2. Kiryet Hattîn	..	20	..	..	..	..	250	270	1,350	
قرية المجدل	3. „ el Mejdel	..	..	..	..	..	..	34	34	170	
قرية نمرين	4. „ Nimrîn	..	..	..	..	..	..	60	60	300	
قرية اللوبية	5. „ el Lûbieh	..	..	..	..	.	..	546	546	2,730	
قرية الشجرة	6. „ esh Shejerah	..	..	..	..	..	..	136	136	680	
قرية سَارونة	7. „ Sârona	..	..	..	..	..	..	60	60	300	
قرية الحدسَة	8. „ el Hadatheh	..	..	..	..	..	..	220	220	1,100	
								Circas-sians.			
قرية كفر كما	9. „ Kefr Kama	..	..	..	..	..	..	230	230	1,150	

Kada Tabarîya—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûk) Catholics.	Greek Catholics.	Moslems.			
قرية العد يسَية	10. Kiryet 'Adeisîyeh and vicinity, Bedouins.	..	..	..	..	..	..	55	55	275	
قرية كفر سَبت	11. „ Kefr Sabt	..	..	..	..	..	..	Algerians. 82	82	410	
قرية عولم	12. „ 'Aulam	..	..	..	..	..	..	115	115	575	
قرية شعارة	13. „ Sha'ârah	..	..	..	..	..	..	40	40	200	
قرية معدر (معذر)	14. „ Madher (Ma'zer)	..	..	..	.	..	..	195	195	975	
قرية الدلهمية وعرب الهنادة	15. „ ed Delhamîyeh wa 'Arab el Hanâdy.	..	..	..	..	..	..	130	130	650	
(According to Gov. list) قرية السَمرا (السَمرة)	16. „ es Samr (east shore) ..	Persians. 4	..	..	..	..	..	32	36	180	

Kada Tabarîya—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katûlk) Catholics.	Greek Catholics.	Moslems.			
قرية نقيب	17. Kiryet Nkeib (near Kŭl'at el Husn).	..	..	..	..	..	..	18	18	90	
قرية ام جونة	18. „ Umm Jûny	..	..	..	..	..	..	66	66	330	
قرية معاد	19. „ Ma'âd and vicinity ..	..	..	..	..	..	..	36	36	180	
قرية العبدية	20. „ el Abedîyeh	..	..	..	..	..	..	62	62	310	
عرب صخور الغور	21. 'Arab Sukhûr el Ghôr Bedouins (as far as camping in the Kada Tabarîya).	..	..	..	..	..	..	120	120	600	
عرب الدلايكة	22. „ ed Dalâiky do.	..	..	..	..	..	..	59	59	295	
عرب الدلايكة العيسى	23. „ Dalâiket el 'Eîsa do. ..	..	..	..	..	..	..	80	80	400	
عرب الصبيح	24. „ es Sbeih .. do. ..	..	..	..	..	..	..	90	90	450	
					Total Kada Tiberias				3,468	17,340	101,705
قرية سمخ	25. (Kiryet Samakh, 90 Algerian men, or 450 souls, are free of duty, being employed by the Sultan for his personal property.)										

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katlûk) Catholics.	Greek Catholics.	Moslems.			
نفس صفد	1. City of Safed										
حارة الصواوين	Quarters: Hâret es Suwâwîn ..	..	..	..	..	..	..	1,138	1,138		
حارة الوطا	„ „ el Wata ..	..	..	..	..	144	..	991	1,135		
حارة الغربية	„ „ el Gharbîyeh and vicinity	..	about 2650	..	..	..	..	..	2,650		
							City of	Safed	4,923	24,615	
قرايا : قرية عكبرة	2. Villages: Kiryet 'Akbara	..	..	..	..	..	..	47	47	235	
قرية الضاهرية	3. Kiryet ed Dâherîyeh	..	..	..	..	..	..	67	67	335	
قرية قدّيتا	4. „ Kaddîtha	..	..	..	..	..	..	63	63	315	
قرية طيطبا	5. „ Teitaba	..	..	..	..	..	..	91	91	455	

Kada Safed—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katlûk) Catholics.	Greek Catholics.	Moslems.			
قرية دلاتا	6. Kiryet Dalâta	..	..	..	..	..	..	71	71	355	
قرية علما	7. „ 'Alma	..	..	..	..	..	..	221	221	1,105	
قرية فارة	8. „ Fârah	..	..	..	..	..	..	77	77	385	
قرية بيريا	9. „ Bîria	..	..	..	..	..	..	71	71	355	
قرية جاعوني	10. „ Jâ'aûneh	75	..	..	..	..	..	111	186	930	
قرية فرعم	11. „ Fer'am	..	..	..	..	..	..	153	153	765	
قرية المغار	12. „ el Mughâr	..	..	..	..	..	..	92	92	460	
قرية قباعة	13. „ Kabâ'ah	..	..	..	..	..	..	77	77	385	
قرية راس الاحمر	14. „ Râs el Ahmar	..	..	..	..	..	..	138	138	690	
قرية الجيش	15. „ El Jîsh	..	..	Christians			195	192	387	1,935	

Kada Safed—*continued.*

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katlûk) Catholics.	Greek Catholics.	Moslems.			
قرية ميرون	16. Kiryet Meirôn	..	..	..	..	..	..	35	35	175	
قرية صفصاف	17. „ Sufsâf	..	..	..	..	..	..	148	148	740	
قرية سموعي	18. „ Samûûaich..	..	..	..	..	..	..	63	63	315	
قرية عين الزيتون	19. „ 'Ain ez Zeitûn	..	..	..	..	..	..	155	155	775	
قرية الريحانية	20. „ er Rîhânîyeh	..	..	..	..	..	..	Circassians 89	89	445	
قرية كفر برعم	21. „ Kefr Bir'im	..	..	Christians			257	..	257	1,285	
قرية ترشيحا	22. „ Tarshîha	..	..	Christians			171	800	971	4,855	
قرية ام الفرج	23. „ Umm el Ferj	..	..	..	..	..	..	138	138	690	
قرية الكابرة	24. „ el Kâbry	..	..	..	..	..	..	138	138	690	
قرية دير القاسي	25. „ Deir el Kâsy	..	..	..	..	..	..	189	189	945	

Name of City or Village.		Number liable to Socage, acc. to Religion.							Total.	Souls.	Grand Total Souls.
Arabic.	English.	Druses.	Jews.	Maronites.	Latins.	(Katlik) Catholics.	Greek Catholics.	Moslems.			
قرية سَحماتا	26. Kiryet Sahmâta	..	..	Christians			20	280	300	1,500	
قرية البقيعة	27. „ el Bukei'a	170	20	Christians			100	..	190	950	
قرية كفر سَميع	28. „ Kefr Sumi'a	50	..	Christians			6	..	56	280	
قرية بين جنّ	29. „ Beit Jenn	243	..	..	..	..	..	..	243	1,215	
قرية نبى ابو سَبلان	30. „ Nebi Abu Sebalân ..	..	..	..	..	..	..	25	25	125	
قرية حرفيش	31. „ Hurfeish	..	..	Christians			23	106	129	645	
قرية سعسع	32. „ Sa'sa'	..	..	..	..	..	..	348	348	1,740	
قرية معليا	33. „ Ma'lia	..	..	Christians			155	..	155	775	
قرية فسوطة	34. „ Fassûtah	..	..	..	..	..	..	114	114	570	
					Total		Kada	Safed	10,407 Grand	52,035 Total	153,740

Total population of the Lîvâ of 'Akka 153,740 souls, with the exception of the Government officials and the military forces.

Haifa, 29*th March*, 1887.

G. SCHUMACHER.

ARABIC PROVERBS.

Used to characterize some villages in the District of Akka.

By G. Schumacher.

The following proverbs are commonly known amongst the natives as epithets to the names of villages and cities, to characterize their inhabitants. I have not been able to reproduce these epithets as desirable, following a regular succession, according to the geographical position of the respective villages, but have picked out what I found trustworthy and popular, hoping to complete them occasionally.

Owing to personal experience, I found these proverbs to be in every way indeed characterizing, and if repeated in the respective village either lead to a welcome, or if they sound unfavourable, to a—row. The notes added will explain the proverbs somehow.

1. *'Akka* عكّا: "Sellim wakfy 'Akkâwy," سلّم وقفي صكّاوي
"The Akkiote salutes (greets) while standing."

Note.—The inhabitants of the city of Akka are known for their scant hospitality; if a stranger arrives, he is greeted on the street and not invited with the usual "tafaddal" (take advantage) to come home (where the actual reverences ought to be made), to sit down and rest, from fear of staying. The negligence of saying "tafaddal" is equal to the expression, "Go, and look for another lodging!"

2. *Haifa* حيفا : "Fessâd el Moy Haifâwy," فسّاد الماء حيفاوي
"The Haifiote is a water spoiler."

Note.—Haifa has no spring, and the wants of the city are obtained from more or less filthy (dug) wells. According to Muhammedan law, the true-believer has to wash himself before praying, with pure, clean water; this law can therefore not be strictly observed at Haifa, and its Moslem inhabitants as well as the place was somehow disregarded for this reason. Recently the wells have been kept cleaner and the project of building an aqueduct will—it is hoped—annul this ill-reputation.

3. *Nazareth* الناصرة : "Karîm el Yadd Nasrâwy," كريم اليدّ نصراوي
"The Nazarene is free to give" (generous).

Note.—Hospitality is—in general—practised very freely at this city. Society meals and invitations are a daily occurrence at Nazareth,

while at Akka and at Haifa they are seldom. Nazareth is a conservative place, whose customs, language and manners resemble those of the Fellahîn, while Akka and Haifa have adopted unhospitable habits of the "Franj."

4. *Et Tîreh* (near Haifa) الطيرة :

"Kebîr esh Shâsh Tîrâwy," كبير الشاش طيراوي

"He with a large turban is a Tiriote."

Note.—The Tiriotes, from ancient custom, wear large linen cloths, slung around their ugly heads, in the form of a turban, in order to have the appearance of an "Adamy," a quiet, good man. But in reality they are the greatest thieves, the untrustworthiest crowd around, and are known as such everywhere.

5. *'Athlît* ('Atlît) عتليت :

"Kebîr et Tuhly 'Atlîty" كبير الطحلة عتليتي

"The one with a large milt is an Atlitian."

Note.—The unhealthiness of the air and the water at Athlît causes a general sickness of the milt among its inhabitants. They are easily known by their bloated gastric regions and their yellowish, pale colour.

6. *Surafend* صرفند :

"Dîk el Mezâbil Sarafandy," ديک المزابل صرفندي

"The Sarafandiote is a cock on the manure hill."

Note.—This little flattering epithet has its origin from the huge manure hills found in the village and its vicinity. Their summit being the most conspicuous point of the village, the elders and Sheikh meet there at sunset and overlook the adjacent country. Naughty tongues say that, having no Jâma', they use this summit as a "Mêdany!" (minaret).

7. *Kefr Lâm* كفر لام :

"Kefr Lâm ifrish wa nâm," كفر لام افرش و نام

"At Kefr Lâm prepare thy bed and sleep (rest)."

Note.—The hospitality of this village is so well known that it became a proverb. If any stranger, whoever it may be, arrives at the place, it will cost him quite a trouble to be off again, without spending a night there. The village is small and poor, but meals and attention are as good as anywhere in the district.

8. *Jeba'* جبع "Kabâb el 'Asal Jeba'âwy,' كباب العسل جبعاوي
"The Jeba'ite is a honey cake."

Note.—Honey of a superior quality is found abundantly at Jeba', therefore the guests are generally treated with bread, butter and honey, or honey cakes; the latter being a dainty-bit for an Arab taste, the village has been long famous for it.

9. *Ijzim* اخزم "Ashkar esh Shârib Jizmâwi," اشقر الشارب جزماوي
"The one with a fair (red) haired moustache is a Jizmiote."

Note.—In fact the inhabitants of this large village can be recognized by their red hair, or at least red moustaches. This colour is not esteemed by the natives (excepted when the bearer is a lady), and little trust is placed in red-haired men. The inhabitants of Ijzim are renowned bandits, and do every honour to their epithet.

10. *'Ain Ghazâl* عين غزال :
"Râs ej Jûd 'Ain Ghazâl," راس الجود عين غزال
"The head of generosity is 'Ain Ghazal."

Note.—This proverb sounds well, and the small village indeed merits every praise, owing to the liberal way in which they generally deal with their neighbours; but they have no spring, and are obliged to bring their water supply from a good distance, therefore they only give you a drink if forced to do so, never willingly, and the proverb was recently changed into the following:—
"Talabna el Akel, ta'mûna, talabna el Moï, ma sakuna."
طلبنا الاكل ,طعمونا ,طلبنا الماء ,ما سقونا
"We asked to eat, they gave us, we asked for water, they gave us no drink."

11. *Tantûra* طنطورة : "Tantûra Umm el 'Atûra," طنطورة ام العتورة
"Tantûra is the mother of the heroism" (of the brave).

Note.—This down-trodden village, from external appearances, does not agree with this proverb; but as I have become more closely acquainted with its people, I have found their manner of acting as men, their agreement of mind, whenever a joint step (towards government or neighbours) is wanted, contrary to the childish actions of other fellahîn, fully to justify an admiration for them. Unfortunately the climate of Tantûra is very bad.

12. *Fridîs* فريديس "Frîdîs Umm et T'arîs," فريديس ام الطعريس
"Frîdîs, the mother of the immoral."

Note.—It is said that the reputation of its women is not very high, and that of its men still less; but in general they are not worse than other Fellahîn in this respect.

The above-mentioned proverbs are said to be centuries old, nevertheless they are still striking, and if held against a Tiriote for instance, asseverating his innocence in this or that before the Kâdy, he will hardly reply anything else in his Fellahîn dialect, but: "Ya Ghânim, mîn ely Kallatsh" (literally) "My shepherd, who told you."

G. SCHUMACHER.

HAIFA, 10*th May*, 1887.

NOTE BY M. CLERMONT-GANNEAU.

ON page 108 of the April *Quarterly Statement*, Captain Conder disputes the reality of the two Phœnician characters that I found on the monolith of Siloam, and refers the reader to the "Jerusalem" volume of the "Memoirs." I can only find one passage in that volume referring to the characters. In this (page 7) Captain Conder says: "The remains of two letters, apparently of the earlier Hebrew character, have recently been observed on this tomb by M. Clermont-Ganneau, which might serve to class this monument as one earlier than those already mentioned." I formally maintain my opinion. I have had in my hands a squeeze of the letters which confirms me.

On page 105 of the same number, Captain Conder seems to assert that my identification of Hippos with *Susyeh*, where he says that Hippos was identified with Susitha by Neubauer. That identification was made long ago by Lightfoot. My discovery is this, I pointed out that *Susitha* is no other than the Arabic Susyeh, and that Susyeh mentioned by Mussulman geographers represents the name and site of Hippos.